S

XX.

EX LIBRIS

CHARLES
CALDWELL
RYRIE

BOUND BY T.AITKEN

Um wieviel ist $5\frac{3}{4} + 3\frac{5}{8}$ grösser als $2\frac{1}{2} + 1\frac{7}{8}$?

Um wieviel $6 \times 3\frac{3}{4}$.

Um wieviel ist $6\frac{1}{8} \times 3\frac{2}{5}$ grösser als $4\frac{3}{4} \times 2\frac{1}{2}$?

The fyrst boke of

Moses called

Genesis.

W. T. To the Reader.

When I had translated the newe testament/ I added a pistle vnto the latter ende/ In which I desyred them yͤ were learned to amend if ought were founde amysse. But oure malicious and wylye hypocrytes which are so stubburne and hard herted in their weked abhominaciōs that it is not possible for them to amend any thinge at all (as we see by dayly experience when their both lyvinges and doinges are rebuked with the trouth) saye/ some of them that it is impossible to translate the scripture in to English/ some that it is not lawfull for the laye people to have it in their mother tonge/ some that it wold make them all heretykes/ as it wold no doute from many thinges which they of longe tyme haue falsly taught/ ād that is the whole cause wherfore they forbyd it / though they other clokes pretende. And some or rather every one/ saye that it wold make them ryse agrynst the kinge/ whom they them selves (vnto their damnatyō) never yet obeyed. And leste the temporall rulars shuld see their falsehod / if the scripture cam to light/ causeth them so to lye.

And as for my translatiō in which they affer me vnto the laye people (as I haue heard saye)

NAUX. 1x

to he I wotte not how many thousande here=
syes/so that it cā not be mēoed or correcte/they
haue yet taken so greate payne to examyne it/ &
to compare it vnto that they wold fayne haue
it and to their awne imaginations and iugglin
ge termes/ and to haue some what to rayle at/
and vnder that cloke to blaspheme the treuth/
that they myght with as litle labour(as I sup
pose)haue translated the moste parte of the bi=
ble. For they which in tymes paste were wont
to loke on no more scripture then they founde in
their duns or soch like develysh doctryne/haue
yet now so narowlye loked on my translatyon/
that there is not so moch as one I therin if it
lacke a tytle over his hed/ but they haue noted
it/and nombre it vnto the ignorant people for
an heresy. Fynallye in this they be all agreed/ to
dryve you from the knowlege of the scripture/
& that ye shall not haue the texte therof in the
mother tonge/and to kepe the world styll in dar
kenesse/to thentent they might sitt in the consci
ences of the people/thorow vayne superstition
and false doctrine/to satisfye their fylthy lustes
their proude ambition/ and vnsatiable covetu
ousnes/and to exalte their awne honoure abo=
ue kinge & emperoure/yee & aboue god him silfe
¶ A thousand bokes had they lever to be put
forth agenste their abhominable doynges and
doctrine/then that the scripture shulde come to
light. For as longe as they may kepe that dou=
ne/they will so darken the ryght way with the.

miſte of their ſophiſtrye/and ſo tangle thē that ether rebuke or deſpyſe their abhommations with argumentes of philoſophye & with worldly ſymylitudes and apparent reaſons of naturall wiſdom. And with wreſtinge the ſcripture vnto their awne purpoſe clene contrarye vnto ẏ proceſſe/order and meaninge of the texte/ and ſo delude them in deſcantynge vppon it with aligoryes/and amaſe thē expoundinge it in manye ſenſes before the vnlerned laye people(when it hath but one ſymple litterall ſenſe whoſe light the owles cā not abyde)that though thou feale in thyne harte and arte ſure how that all is falſe ẏ they ſaye/ yet coudeſte thou not ſolve their ſotle rydles.

¶ Which thinge onlye moved me to tranſlate the new teſtament. Becauſe I had perceaved by experyence/ how that it was impoſſible to ſtablyſh the laye people in any truth/ excepte ẏ ſcripture were playnly layde before their eyes in thair mother tonge/ that they might ſe the proceſſe/ordre and meaninge of the texte: for els what ſo ever truth is taught them/ theſe ennymyes of all truth qwench it ageyne/partly with the ſmoke of their bottomleſſe pyte wherof thou readeſt apocalipſis.ix.that is/with apparent reaſons of ſophiſtrye & traditions of their awne makynge/ founded with out grounde of ſcripture/and partely in iugglinge with the texte/expoundinge it in ſoch a ſenſe as is impoſſi-

ble to gether of the texte/if thou see the processe
ordre and meaninge therof.
¶ And even in the bisshope of londons house I
entended to have donc it. For when I was so
turmoyled in the contre where I was that I
coude no lenger there dwell (the processe wher-
herof were to longe here to reherce) I this wyse
se thought in my silfe/this I suffre because the
prestes of the contre be vnlerned/as god it kno-
weth there are a full ignorant sorte which ha-
ue sene no more latyn then that they read in
their portesses and missales which yet many
of them can scacely read (excepte it be Albertus
de secretis mulierū in which yet / though they
be never so sorryly lerned/they pore day and ni-
ght and make notes therin and all to teach the
mydwyves as they say / and lawed a boke of
constitutions to gether tithes/mortuaryes/offe
ringes/customs/and other pillage/which they
calle/not theirs/but godes parte and the deu-
ty of holye chirch/to discharge their consciens
ces with all: for they are bound that they shall
not dimynysh/but encreace all thinge vnto the
vttmost of their powers) and therfore (becau-
se they are thus vnlerned thought I) when
they come to gedder to the alehouse / which
is their preachinge place/they affirme that my
sainges are heresy. And besydes ỳ they adde
to of thir awne heddes which I never spake/as
the maner is to prolonge the tale to shorte

the tyme with all/ and accuse me secretly to the chauncelare and other the bishopes officers/ And indeade when I cam before the chaunce= lare/ he thretened me grevously/ and revyled me and rated me as though I had bene a dogge/ and layd to my charge wherof there coude be none accuser brought forth (as their maner is not to bringe forth the accuser) and yet all the prestes of ỹ contre were ỹ same daye there. As I thus thought the bishope of london came to my remembrance whom Erasmus (whose tonge maketh of litle gnattes greate elephātes and lifteth vpp aboue the starres whosoever geveth him a litle exhibition) prayseth excedingly amonge other in his annoratyons on the new testament for his great learninge. Then thought I/ if I might come to this mannes service/ I were happye. And so I gate me to london/ (r throw the accoyntaunce of my master came to sir harry gilford the kinges graces countroller/ād brought him an oration of Isocrates which I had translated out of greke in to English/ and desyred him to speake vnto my lorde of london for me/ which he also did as he shewed me/ād willed me to write a pistle to my lorde / and to goo to him my silf which I also did/ and delivered my pistle to a servant of his awne/ one wyllyam hebilthwayte/ a mā of myne old accoyntaūce. But god which knoweth what is within hypocrites/ sawe that I was begyled/ ād that that counceil was not the nexte way vnto

my purpose. And therfore he gate me no favou
re in my lordes sight ¶ Whereuppō my lorde an
swered me/ his house was fulle/ he had mo thē
he coude welle finde/ and advised me to seke in
london/ wher he sayd I coude not lacke a servi=
ce/ And so in london I abode almoste an yere/
and marked the course of the worlde/ and her
de oure pratars / I wold say oure preachers
how they bosted them selves and their hye au=
thorite/ and beheld the pompe of oure prelates
and how besyed they were as they yet are/ to set
peace and vnite in the worlde (though it be not
possible for them that walke in darkenesse to cō
tinue longe in peace/ for they can not but ether
stōble or dash them selves at one thinge or a
niother that shall clene vnquyet all togedder) ¶
sawe thinges wherof I deferre to speake at
this tyme and vnderstode at the laste not only
that there was no rowme in my lorde of lon=
dons palace to translate the new testament/ but
also that there was no place to do it in all en=
glonde/ as experience doth now openly declare.
¶ Vnder what maner therfore shuld I now
submitte this boke to be corrected and amen=
ded of them/ which can suffer nothinge to be
welle? Or what protestacyon shuld I make in
soch a matter vnto oure prelates those stubbu=
rne Nimrothes which so mightely fight agen=
ste god and resiste his holy spirite/ enforceynge
with all crafte and sotelte to qwench the light
of the everlastinge testament/ promyses/ and as

poyntemente made betwene god & vs: and hea
pinge the fierce wrath of god vppon all princes
and rulars/mockinge thē with false faynednа
mes of hypocrysye/and servinge their lustes at
all poyntes/& dispensinge with thē even of the
very lawes of god/of which Christe him silf tes
stifieth Mathew.v. yͭ not so moch as one tit=
tle therof maye perish or be brokē. And of whi=
ch the prophete sayth Psalme.cxviij. Thou ha=
ste cōmaunded thy lawes to be kepte meod/ yͭ
is in hebrew excedingly/with all diligēce/mi=
ght & power/and haue made thē so mad with
their iugglinge charmes and crafty persuasiōs
that they thinke it fulfil satisfaction for all their
wekēd lyvinge/to tormēt soch as tell thē trou=
th/& to borne the worde of their soules helth &
se whosoever beleve theron.

¶ Notwithstōdinge yet I submytte this beke
and all other that I haue other made or trāsla=
ted / or shall in tyme to come(if it be goddes
will that I shall further laboure in his her=
vest)vnto all them that submytte thē selves vn
to the worde of god/to be corrected of thē/ yee
and moreover to be disalowed & also burnte/ if
it seme worthy when they have examyned it
wyth the hebrue/so that they first put forth of
their awne translatinge a nother that is more
correcte.

Though a man had a pre
cious iuell and a rich/
yet if he wiste not the va=
lue therof nor wherfore
it served/he were nother
the better nor rycher of a
straw . Even so though
we read the scripture (¶
bable of it never so moch/ yet if we know not
the vse of it/ and wherfore it was geven/ and
what is therin to be sought/it profiteth vs no=
thinge at all. It is not ynough therfore to read
and talke of it only/but we must also desyre god
daye and night instantly to open oure eyes/ ad
to make vs understond and feale wherfore the
scripture was geuen/ that we maye applye the
medicyne of the scripture/every mā to his aw=
ne sores /inlesse then we entend to be ydle dis=
puters/and braulers aboute vayne wordes/ es=
ver gnawenge vppon the bitter barcke with out
and newer attayninge vnto the swete pith wi=
th in/and persequutinge one an other for defen
dinge of lewde imaginacions and phantasyes
of oure awne invencyon

¶ Paule in ỹ thyrde of ỹ secōde epistle to Tymo
the sayth/ ỹ the scripture is good to teache (for
ỹ ought mē to teach (¶ not dreames of their aw
ne makinge/as ỹ pope doth) (¶ also to improve/
for ỹ scripture is ỹ twichstone ỹ tryeth all doc=
trynes/(¶ by ỹ we know the false from ỹ true.

And in the. vi. to the ephesians he calleth it the swerd of the spirite/ by cause it killeth hyppocrites and vttereth ād improveth their false invencyons. And in the. xv. to the Romayns he sayth all that are wryten/ are wryten for oure learninge/ that we thorow pacyence and cōsorte of the scripture myght have hope. That is/ the ensamples that are in the scripture comforte vs in all oure tribulacyons/ and make vs to put oure truste in god/ and pacyently to abyde his leysure.
And in the. x. of the firste to the Corinthyans he bringeth in examples of the scripture to feare vs and to bridle the flesshe/ that we caste not the yoke of the lawe of god from of oure neckes/ and fall to lustynge and doinge of evill.
¶ So now the scripture is a light and sheweth vs the true waye/ both what to do/ and what to hope. And a defence from all errour/ and a comforte in adversyte that we despayre not. and fearcth vs in prosperyte that we synne not Seke therfore in the scripture as thou readest it first the law/ what god cōmaundeth vs to doo. And secundarylye the promyses/ which god promyseth vs ageyne/ namely in Christe Jesu oure lorde. Then seke ensamples/ firste of comforte/ how god purgeth all them that submitte them selves to walke in his wayes/ in the purgatorye of tribulatyon/ delyveringe them yet at the latter ende/ and never soferinge any of them to perysh/ that cleave faste to his promyses.
And fynallye/ note the ensamples which are w=

ritento feare the flesh that we synne not. That is/how god suffereth the vngodlye and wekedsynners that resiste god and refuse to folowhim/to contynue in their wekednesse/ever waxinge worse and worse vntyll their synne be sofore encreased and so abhominable/that if theyshuld longer endure they wold corrupte the veryelecte. But for the electes sake god sendeth thēpreachers. Nevertheles they harden their hartes agenste the truth/and god destroyeth thēvtterlye and begynneth the world a new.

¶ This comforte shalt thou evermore finde inthe playne texte and literall sense. Nether is there any storye so homely/so rude/yee or so vyle(as it semeth outwarde) wherin is not exceadinge greate comforte. And when some which seme to them selves great clarkes saye: they wottnot what moare profite is in many gestes of the scripture if theybe read with out an allegorye/then in a tale of robenhode/saye thou: thatthey were wryten for oure consolacyon and comforte/that we despayre not/if soch like happenvnto vs. We be not holyer then Noe/though hewere once dronke. Nether betters beloved thenJacob/though his awne sonne defyled his bedde. We be not holyer then lot/though his doughters therow ignorance deceaved him/nor paradventure holyer then those doughters. Netherare we holyer then David/though he brakewedlocke and vppon the same commytted abhomynable murther. All those men have witne-

sse of the stripture that they pleased god and wa
re good men both before that those thinges
chaunsed them and also after. Neverthelesse so
ch thinges happened them for oure ensample:
not that we shuld contrafayte their evill/ but if
whyle we fight with oure selves enforsynge to
walke in the law of god (as they did) we yet fall
likewise/ that we despayre not/ but come aga=
yne to the lawes of god and take better holde
¶ We read sens the tyme of Christes deeth/ of
virgins that have bene brought vnto the comē
stues/ and there defyled/ and of martyrs that ha
ue bene bounde and hores haue abosed their bo
dyes. Why: The iudgemētes of god are bottō=
lesse. Soch thinges chaunced partely for ensam
ples/ partely God thorow synne healeth synne
Pryde can nether be healed nor yet appere but
thorow soch horrible deades. Paraduenture
they were of ỳ popes secte ād reioysed fleshly/
thinkinge that heaven came by deades and not
by Christ/ and that the outwarde dead iustyfy=
ed them ¶ made them holy and not the inward
spirite receaved by fayth and the consent of the
harre vnto the law of god.
¶ As thou readeste therfore thinke that every
sillable pertayneth to thyne awne silf/ and sucke
out the pithe of the scripture/ and arme thy silf
ageynst all assaultes. Firste note with stronge
faith the power of god in creatinge all of nought
Then marke the grevous fall of Adam and of
vs all in him/ thorow the lightregardige of the

commaundement of god. In the .iiij. Chapitre God turneth him vnto Abel and then to his offeringe/ but not to Cain and his offeringe. Where thou seest that though the deades of the evel apere outwardly as glorious as the deades of the good: yet in the sight of god which loketh on the harte/ the deade is good because of the man/ and not the man good because of his deade. In the vj. God sendeth Noe to preach to the weked and geveth them space to repent: they wax hard herted/ God bringeth them to nought And yet saveth Noe: even by the same water by which he destroyed them. Marke also what folowed the pryde of the buyldinge of the toure of Babel

Consydre how God sendeth forth Abrahā out of his awne contre in to a strange lande full of weked people/ and gave him but a bare promesse with him that he wold blesse him and defende him. Abraham beleved: and that worde saued and delyuered him in all parelles: so that we se/ how that mannes life is not mayntayned by bred onlye (as Christe sayeth) but moch rather by belevinge the promyses of god. Behold how soberly and how circūspectly both Abraham and also Isaac behaue them selves amōge the infideles. Abraham byeth that which might have ben geven him for nought/ to cutte of occasions. Isaac when his welles which he had digged were taken from him/ geveth rowme and resisteth not. Moreover they ere and so-

we and fede their catell/and make confederacy ons/ād take perpetuall truce/and do all outwa= ard thinges: Even as they do which have no faith/for god hath not made vs to be ydle in this wo:ld Every man must wo:ke godly and truly to the vttmoste of the power that god hath ge ven him:and yet not truste therin:but in goddes wo:de o:promesse:and god will wo:ke with vs and bringe that we do to good effecte. And thē when oure power will extend no further/god= des promesses wyll wo:ke all alone

¶ How many thinges also resisted the promes= ses of god to Jacob:? And yet Jacob comureth god with his awne promesses sayenge:O god of my father Abraham: and god of my father Jsaac/O lorde which saydeste vnto me retur= ne vnto thyne awne contre/and vnto the place were thou waste borne and I wil do the good Jam not worthy of the leste of those mercyes/ no: of that trouth which thou haste done to thy seruant I went out but with a staffe/and come home with ij droves/delyver me out of the han des of my b:other Esau/for I feare hym great= ly &c. And god delyvered him/and will likewy se all that calle vnto his promesses with a repen tinge herte/were they never so great synners. ¶ Marke also the weake infirmites of the mā He loveth one wife more then a nother/one sonne more then a nother. And se how god purgeth him. Esau threteneth him: Laban begyleth him. The beloued wife is longe barē: his

doughter is ravyshed: his wife is defyled/ and that of his awne sonne. Rahel dieth /Joseph is taken a way/ yee and as he supposed rent of wild beastes And yet how glorious was hys ende? Note the wekenesse of his Children /yee and the synne of them/ and how god thorow their awne wekednes saved them. These ensamples reach vs that a man is not attonce parfecte the firste daye he beginneth to lyve wel They that be stronge therfore muste suffre with the weake/ and helpe to kepe them in vnite & peace one with a nother vntill they bestrōger.

Note what the brothren sayde when they were tached in Egipte/ we haue verelye synned (sayde they)agenynste oure brother in ẏ^k^ we sawe the anguysh of his soule when he besought vs/ and wold not heare him: ād therfore is this tribulation come vppon vs. By which ensample thou seiste/ how that conscience of cvyll doenges findeth men out at the laste. But namely in tribulacyon and adversyte: there temptacyon and alsodesperacyon : yee and the verye paynes of hell find vs out: there the soule feleth the ferse wrath of god and wysshcth mountaynes to falle on her and to hyde her (yf it were possible) frō the angrye face of god.

Marke also how greate evell'es folow of how litle an occasion Sina goeth but forth alone to se the doughters of the contre/ and how greate myschefe and troble folowed? Jacob loved but one sonne more then a noiher/ ād how grevous

murther folowed in their hartes? These are en=
samples for oure learninge to teach vs to walke
warely and circũspectlye in the worlde of wea=
ke people/that we geve no mã occasions of evyll
¶ Finally/se what god promysed Joseph in his
dreames. Those promesses accõpanyed him all
ways/and went doune wyth him even in to the
depe dongeon/ And brought him vppe agay=
ne/And never forsoke him tyll all that was
promysed was fulfilled. These are ensamples
wrytẽ for oure learnīge(as paule sayth)to teach
vs to truste in god in ỹ strõge fyre of tribulation
and purgatorye of oure flesh. And that they
which submytte them selves to folow god
shuld note and marke soch thinges/ for theyr
lerninge and comforte/is the frute of the scrip=
ture and cause why it was wryten: And with
soch a purpose to reade it/is the waye to ever=
lastynge life and to those joyfull blyssinges
that are promysed vnto all nacyons in thesea=
de of Abraham/which seade is Jesus Christe
oure lorde/to whom be honoure and prayse for
ever and vnto god oure father thorow him.

A M E N.

The fyrst boke of Moses called Genesis

The fyrst Chapiter.

In the begynnynge God created heaven and erth. The erth was voyde and emptie/ ād darckneſſe was vpon the depe / and the ſpirite of god moved vpon the water

Than God ſayd: let there be lyghte and there was lyghte. And God ſawe the lyghte that it was good: & devyded the lyghte from the darckneſſe/and called the lyghte daye /and the darckneſſe nyghte: and ſo of the evenynge and mornynge was made the fyrſt daye

And God ſayd: let there be a fyrmament betwene the waters/ād let it devyde the waters a ſonder. Than God made the fyrmament and parted the waters which were vnder the fyrmament/from the waters that were above the fyrmament: And it was ſo. And God called the fyrmament heaven/And ſo of the evenynge and morninge was made the ſeconde daye

And God ſayd/let the waters that are vnder heaven gather them ſelves vnto one place/ that the drye londe may appere: And it came ſo to paſſe. And god called the drye lande the erth and the gatheringe togyther of waters called he the ſee, And God ſawe that it was good

And God sayd: let the erth bringe forth herbe and grasse that sowe seed/ and fruteful trees that beze frute every one in his kynde/ havynge their seed in them selves vpon the erth. And it came so to passe: ād the erth brought forth herbe and grasse sowenge seed every one in his kynde & trees berynge frute & havynge their seed in thē selves/ every one in his kynde. And God sawe that it was good: and thē of the evenynge and mornynge was made the thyrde daye.

Than sayd God: let there be lyghtes in ẏ firmament of heaven to devyde the daye frō the nyghte/ that they may be vnto sygnes/ seasons/ days & yeares. And let them be lyghtes in the fyrmament of heavē/ to shyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye/ & a lesse lyghte to rule the nyghte/ and he made sterres also. And God put them in the fyrmament of heaven to shyne vpon the erth/ and to rule the daye & the nyghte/ ād to devyde the lyghte from darckenesse. And god sawe ẏ it was good: and so of the evenynge ād mornynge was made the fourth daye.

And God sayd/ let the water bryng forth creatures that move & have lyfe/ & foules for: to flee over the erth vnder the fyrmament of heaven. And God created greate whalles and all maner of creatures that lyve and moue/ which the waters brought forth in their kindes/ ād all maner of federed foules in their kyndes. And

God sawe that it was good: and God blessed them saynge. Growe and multiplye ād fyll the waters of the sees/ & let the foules multiplye vpō the erth. And so of the evenynge & morninge was made the fyfth daye.

And God sayd: leth the erth bringforth lyvynge creatures in their kyndes: catell & wormes & beastes of the erth in their kyndes/ & so it came to passe. And god made the beastes of the erth in their kyndes/ & catell in their kyndes/ād all maner wormes of the erth in their kyndes: and God sawe that it was good.

And God sayd: let vs make man in oure symilitude ād after oure lyckneſſe: that he may have rule over the fysh of the see/and over the foules of the ayre/and over catell/and over all the erth/and over all wormes that crepe on the erth. And God created man after hys lyckneſſe/ after the lyckneſſe of god created he him: male & female created he them.

And God blessed them/and God sayd vnto them. Growe and multiplye and fyll the erth and subdue it/and have domynyon over the fysh of the see/and over the foules of the ayre/ and over all the beastes that move on the erth.

And God sayd: se/I have geven yow all herbs that sowe seed which are on all the erth/and all maner trees that haue frute in them and sowe seed: to be meate for yow & for all

beastes of the erth/ and vnto all foules of the ayre/ and vnto all that crepeth on the erth wherein is lyfe/ that they may haue all maner herbes and grasse for to eate/ and even so it was. And God behelde al that he had made/ & loo they were exceadynge good: and so of the evenynge and mornynge was made the syxth daye

The seconde Chapter.

Thus was heaue & erth fynished wyth all their apparell: & on ye seuenth daye god ended hys worke which he had made & rested in ye seventh daye frō all his workes which he had made. And God blessed ye seventh daye/ and sanctyfyed it/ for in it he rested from all his workes which he had created and made.

¶ These are the generations of heaven & erth when they were created/ in the tyme when the LORde God created heaven and erth and all the shrubbes of the felde before they were in the erthe. And all the herbes of the felde before they sprange: for the LORde God had yet sent no rayne vpon the erth/ nether was there yet any man to tylle the erth. But there arose a myste out of the ground and watered all the face of the erth: Then the LORde God shope man/ even of the moulde of the erth and brethed into his face the breth of lyfe. So man was made a lyvynge soule.

¶ The LORde God also planted a garden in Eden from the begynnynge/ and there he sette

man whom he had formed. And the LORde God made to sprynge out of the erth/ all maner trees bewtyfull to the syghte and pleasant to eate/and the tree of lyfe in the middes of the garden: and also the tree of knowlege of good and euell.

¶ And there sprong a rever out of Eden to water the garden/and thence devided it selfe/ and grewe into foure principall waters. The name of the one is Phison/he it is that compasseth all the lande of heuila/ where gold groweth. And the gold of that contreys precious/ there is found bedellion and a stone called Onix. The name of the seconde ryver is Gihon/ which compassyth all the lande of Inde. And the name of the thyrde river is Hidekell/ which runneth on the easte syde of the assyryans And the fourth river is Euphrates.

¶ And the LORde God toke Adam and put him in the garden of Eden/to dresse it and to kepe it: and the LORde God cõmaunded Adã saynge: of all the trees of the gardẽ se thou eate. But of the tre of knowlege of good and badd se that thou eate not: for even ỹ same daye thou eatest of it/thou shalt surely dye.

¶ And the LORde God sayd: it is not good that man shulde be alone/I will make hym an helper to beare him company: And after ỹ the LORde God had make of the erth all maner beastes of the felde/and all maner foules of the ayre/ he brought them vnto Adam to see what

he wold call them. And as Adā called all ma ner liuynge beastes: euē so are their names. And Adam gave names vnto all maner catell/ and vnto the foules of the ayre/ and vnto all maner beastes of the felde. But there was no helpe so= unde vnto Adam to beare him companye

Then the LORde God cast a slomber on Adam/ and he slepte. And then he toke out one of his rybbes/ and in stede ther of he fylled vp the place with flesh. And the LORde God made of the rybbe which he toke out of Adam/ a womā and brought her vnto Adam. Then sayd Adā this is once bone of my boones/ and flesh of my flesh. This shall be called woman: because she was take of the man. For this cause shall a man leve father and mother & cleve vnto his wyfe/ & they shall be one flesh. And they were ether of them naked/ both Adam and hys wyfe/ ād were not ashamed:

The. iij. Chapter

But the serpent was sotyller than all the beastes of the felde which ye LORde God had made/ and sayd vnto the woman. Ah syr/ that God hath sayd/ ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent/ of the frute of the trees in the garden we may eate/ but of the frute of the tree yͭ is in the myddes of the garden (sayd God) se that ye eate not/ and se that ye touch it not: lest ye dye.

Then sayd the serpent vnto the woman: tush ye shall not dye: But God doth knowe/ that whensoever ye shulde eate of it/ youre eyes shuld be opened and ye shulde be as/ God and knowe both good and evell. And the woman sawe that it was a good tree to eate of and lustie vnto the eyes and a pleasant tre for to make wyse. And toke of the frute of it and ate/ and gaue vnto hir husband also with her/ and he ate. And the eyes of both them were opened/ that they vnderstode how that they were naked. Than they sowed fygge leves togedder and made them apurns.

And they herd the voyce of the LORde God as he walked in the gardē in the coole of the daye. And Adam hyd hymselfe and his wyfe also from the face of the LORde God/ amonge the trees of the garden. And the LORde God called Adam and sayd vnto him where art thou? And he answered. Thy voyce I harde in the garden/ but I was afrayd because I was naked/ and therfore hyd myselfe. And he sayd: who told the that thou wast naked? hast thou eaten of the tree/ of which I bade the that thou shuldest not eate? And Adam answered. The woman which thou gavest to bere me company she toke me of the tree/ād I ate. And the LORde God sayd vnto the woman: wherfore dydest thou so? And the woman answered/ the serpent deceaved me and I ate.

¶ And the LORde God sayd vnto the serpēt
because thou haste so done moste cursed be thou
of all cattell and of all beastes of the feld: vppō
thy bely shalt thou goo: and erth shalt thou eate
all dayes of thy lyfe. Moreover I will put hatred
betwene the and the woman / and betwene thy
seed and hyr seed. And that seed shall tread the
on the heed / ād thou shalt tread hit on the hele.

And vnto the woman he sayd: I will suerly
encrease thy sorow ād make the oft with child /
and with payne shalt thou be deleverd: And thy
lustes shall perrayne vnto thy husbond and he
shall rule the.

And vnto Adā he sayd: for as moch as thou
hast obeyed the voyce of thy wyfe / and hast eas-
ten of the tree of which I commaunded the sa-
ynge: se thou eate not therof: cursed be the erth
for thy sake. In sorow shalt thou eate therof all
dayes of thy lyfe / And it shall beare thornes ād
thystels vnto the. And thou shalt eate the her-
bes of ỹ feld: In the swete of thy face shalt thou
eate brede / vntill thou returne vnto the erth
whēce thou wast takē: for erth thou art / ād vn-
to erth shalt thou returne.

And Adā called his wyfe Heua / because
she was the mother of all that lyveth And the
LORde God made Adam and hys wyfe gar-
mentes of skynnes / and put them on them.
And the LORde God sayd: loo / Adam is be-
come as it were one of vs / in knowlege of good
and evell. But now lest he strech forth his hand

and take also of the tree of lyfe and eate and lyue ever.

And the LORde God cast him out of the garden of Eden/to tylle the erth whēce he was taken. And he cast Adā out/and sette at ỹ entes ringe of the garden Eden/Cherubin with a naked swerde movinge in and out/to kepe the way to the tree of lyfe.

¶ The. iiij. Chapter.

And Adam lay wyth Heuays wyfe/ which conceaved and bare Cain/and sayd: I haue goten a mā of the LORde. And she proceded forth and bare hys brother Abell: And Abell became a shepersde/And Cain became a ploweman.

And it fortuned in processe of tyme/that Cain brought of the frute of the erth: an offerynge vnto the LORde. And Abell/he brought also of the fyrstlynges of hys shepe and of the fatt of them. And the LORde loked vnto Abell and to his offeynge: but vnto Cain and vnto his offrynge/looked he not. And Cain was wroth exceadingly/and loured. And the LORde sayd vnto Cain: why art thou angry/and why loureste thou: Wotest thou not yf thou dost well thou shalt receave it: But ¶ yf thou dost evell/by ¶ by thy synne lyeth open in the dore. Not withston-

dyng let it be subdued vnto the/ād see thou rule it. And Cain talked wyth Abell his brother.

And as soone as they were in the feldes/Cain fell vppon Abell his brother and slewe hym. And ỹ LORde sayd vnto Cain: where is Abell thy brother? And he sayd: I cannot tell/ am I my brothers keper? And he sayd: What hast thou done? the voyce of thy brothers bloud cryeth vnto me out of the erth. And now cursed be thou as pertaynyng to the erth/ which opened hyr mouth to receaue thy brothers bloud of thy ne hande. For when thou tyllest the grounde she shall hēceforth not geve hyr power vnto the. A vagabunde and a rennagate shalt thou be vpon the erth.

And Cain sayd vnto the LORde: my synne is greater/ then that it may be forgeven. Behold de thou castest me out thys day from of the face of the erth/ and frō thy syghte must I hyde my selfe ād I must be wandrynge and a vagabunde vpon the erth: Moreover whosoever fyndeth me/ wyll kyll me. And the LORde sayd vnto hī Not so/ but whosoever sleyth Cain shalbe punyshed. vij. folde. And ỹ LORde put * a marke vpō Cain that no mā ỹ founde hym shulde kyll hym.

* Of this place no dout ỹ pope which in afftyer thinges maketh hī self equal with god toke an occasion to marke affhis creatures: and to forbid vnderpayne of excōmunicatiō ỹ no mā (whether he were kige or emperowre) be so hardy to punishe them for what so ever myschef they doo. The crowne is to thē alicence to do what they liste a protection ca sure sentuarye.

And Cain went out frō the face of the LORde and dwelt in the lande Nod/on the east syde of Eden.

And Cain laye wyth hys wyfe/ which conceaved and bare Henoch. And he was buyldinge a cyte and called the name of it after the name of hys sonne/ Henoch. And Henoch begat Jrad. And Jrad begat Mahuiael. And Mahuiael begat Mathusael. And Mathusael begat Lamech.

And Lamech toke hym two wyves: the one was called Ada/and the other Zilla. And Ada bare Jabal/of whome came they that dwell in tentes ād possesse catell. And hys brothers name was Jubal: of hym came all that exercyse them selves on the harpe and on the organs And Zilla she also bare Tubalcain a worker in metall and a father of all that grave in brasse and yron. And Tubalcains syster was called Naema.

Then sayd Lamech vnto hys wyves Ada ād Zilla: heare my voyce ye wyves of Lamech and herken vnto my wordes/for I haue slayne a man and wounded myselfe/and haue slayn a yongman/ and gotte my selfe strypes:

For Cain shalbe avenged sevenfolde: but Lamech seventie tymes sevenfolde.

¶ Adam also laye with hys wyfe yet agayne/ and she bare a sonne ād called hys name Seth For god(sayd she)hath geven me a nother sonne For Abell whom Cain slewe. And Seth begat a sonne and called hys name Enos. And in that tyme began men to calle on the name of the LORde.

The.v.Chapter.

Hys is the boke of the generacion of man/ In thedaye when God created man and made hym after the symilytude of god Male and female made he thē and called their names man/ in the daye when they were created. And when Adam was an hundred and thyrty yere old/ he begat a sonne after hys lyckenesse and symilytude: and called hys name Seth. And the dayes of Adam after he begat Seth/ were eyght hundred yere/ and begat sonnes and doughters. and all the dayes of Adam which he lyved/ were. ix. hundred and. xxx. yere / and then he dyed.

And Seth lyved an hundred and.v.yeres/ and begat Enos. And after he had begot Enos he lyved. viij. hundred and.vij. yere/ and begat sonnes and doughters. And all the dayes of Seth were. ix. hundred and. xij. yere/ and dyed.

And Enos lyved. lxxxx. yere and begat

kenan. And Enos after he begat kenan/ lyued viij. hundred and .xv. yere/ and begat sonnes and doughters: and all the dayes of Enos were. ix hundred and .v. yere/ and than he dyed.

And kenan lyued .lxx. yere and begat Mahalaliel. And kenan after he had begot Mahalaliel/ lyued. viij. hundred and .xl. yere and begat sonnes and doughters: and al the dayes of kenan were. ix. hundred and .x. yere/ and than he dyed.

And Mahalaliel lyued .lxv. yere/ and begat Jared. And Mahalaliel after he had begot Jared lyued. viij. hundred and .xxx. yere and begat sonnes and doughters: and all the dayes of Mahalaliel were. viij. hundred nynetye and .v. yeare/ and than he dyed

And Jared lyued an hundred and. lxij. yere and begat Henoch: and Jared lyued after he begat Henoch. viij. hundred yere and begat sonnes and doughters. And all the dayes of Jared were. ix. hundred and. lxij. yere/ and than he dyed.

And Henoch lyued .lxv. yere ād begat Mathusala. And Henoch walked wyth god after he had begot Mathusala. iij. hundred yere/ and begat sonnes and doughters. And all the dayes of Henoch were. iij. hundred and. lxv. yere. and than Henoch lyued a godly lyfe / and was nomore sene/ for God toke hym away.

And Mathusala lyued an hundred and lxxxvij. yere and begat Lamech: and Mathusala

after he had begot Lamech / lyved. vij. hundred and. lxxvij. yere. And begat sonnes and doughters. And all the dayes of Methusala were. ix. hundred. lxix yere/ and than he dyed.

And Lamech lyved an hundred. lxxvij. yere & begat a sonne and called hym Noe sayng. This same shall comforte vs: as concernynge oure worke and sorowe of oure handes which we haue aboute the erthe that the LORde hath cursed. And Lamech lyved after he had begot Noe v. hundred/ nynetie and. v. yere/ and begat sonnes and doughters. And all the dayes of Lamech were. vij. hundred. lxxvij. yere/ and than he dyed. And when Noe was. v. hundred yere olde/ he begat Sem/ Ham and Japhet.

The. vj. Chapter.

AND it came to passe/ whan men began to multiplye apon the erth and had begot them doughters/ the sonnes of God sawe the doughters of men that they were fayre/ and toke vnto them wyves / which they best liked amonge the all. And the LORd sayd: My spirite shall not allwaye stryve with the man/ for they are flesh. Nevertheles I wyll geue them yet space/ and hundred and. xx. yeres

There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the doughters of men and had begotten them childern/ the same childern were the mightiest of the world and men of renowne

And whan the LOR de sawe yͤ the wekednesse of man was encreased apon the erth/and that all the ymaginacion and toughtes of his hert was only evell continually/he repented that he had made man apon the erth and sorowed in his hert. And sayd: I wyll destroy mankynde which I haue made/frō of the face of the erth: both man/beast/worme and foule of the ayre/ for it repēteth me that I haue made them. But yet Noe found grace in the syghte of the LOR de.

These are the generatiōs of Noe. Noe was a righteous man and vncorrupte in his tyme/ & walked wyth god. And Noe begat. iij. sonnes: Sem/ Ham and Japheth. And the erth was corrupte in the syghte of god and was full of mischefe. And God loked vpon the erth/ād loo it was corrupte: for all flesh had corrupte his way vppon the erth.

Than sayd God to Noe: the end of all flesh is come before me/ for the erth is full of there myschefe. And loo/ I wyll destroy them with the erth. Make the an arcke of pyne tree / and make chaumbers in the arcke/ and pytch it wythin and wythout wyth pytch. And of this facion shalt thou make it.

The lenth of the arcke shall be. iij. hundred cubytes/ād the bredth of it. l. cubytes/ and the heyth of it. xxx. cubytes. A wyndow shalt thou make aboue in the arcke. And wythin a cubyte compasse shalt thou fynysh it.

And the dore of the arcke shalt thou sette in ye
syde of it: and thou shalt make it with iij loftes
one aboue an other. For behold I will bringe in
a floud of water apon the erth to destroy all
flesh from vnder heaven/ wherin breth of life is
so that all that is in the erth shall perish. But
I will make myne apoyntement with the/ that
both thou shalt come in to ye arcke and thy son
nes/ thy wyfe and thy sonnes wyves with the.

And of all that lyveth what soever flesh it
be/ shalt thou bryng in to the arcke/ of every
thynge a payre /to kepe them a lyve wyth the.
And male and female se that they be/ of byr=
des in their kynde/ and of beastes in their kyn=
de/ and of all maner of wormes of the erth in
their kinde: a payre of every thinge shall come
vnto the to kepe them a lyve. And take vnto
the of all maner of meate ye may be eaten & laye
it vp in store by the/ that it may be meate both
for ye and for the: and Noe dyd acordynge to all
that God commaunded hym.

The. vij. Chapter.

And the LORde sayd vn=
to Noe: goo in to the arc=
ke both thou and all thy
housshold. For the haue I
sene rightuous before me
in thys generacion. Of
all clene beastes take vn=
to the. vij. of every kynde
the male and hys female

And of vnclene beastes a payre/ the male and hys female: lykewyse of the byrdes of the ayre vij. of every kynde/male and female to save seed vppon all the erth, For. vij. dayes hence wyll I send rayne vppō the erth. xl. dayes & xl. nyghtes and wyll dystroy all maner of thynges that I have made/ from of the face of the erth..

And Noe dyd acordynge to all' y' the lorde cō maunded hym: and Noe was. vi. hundred yere olde/when the floud of water came vppon the erth: and Noe went and his sonnes and his wyfe and his sonnes wyves wyth hym/ in to the arke from the waters of the floud. And of clene beastes and of beastes that are vnclene and of byrdes and of all that creperh vppō the erth/ came in by cooples of every kynde vnto Noe in to the arke: a male and a female: even as God commaunded Noe. And the seventh daye the waters of the floud came vppon the erth.

In the. vi. hundred yere of Noes lyfe/ in the secōde moneth/ in the. xvij daye of the moneth/ y' same daye were all the founteynes of the grete depe broken vp/ & the wyndowes of heavē were opened/ ād there fell a rayne vpon the erth. xl. dayes and. xl. nyghtes.

And the selfe same daye went Noe/ Sem/ Ham and Japheth/ Noes sonnes/ and Noes wyfe and the. iij. wyves of his sonnes wyth them in to the arke: both they and all maner of beastes in their kide/ & all maner of catell in their kynde & all maner of wormes that crepe vppon

the erth in their kynde/and all maner of byrdes in there kynde. / and all maner off foules what soever had feders. And they came vnto Noe in to the arke by cooples/of all flesh ẏ had breth of lyfe in it. And they that came/came male & female of every flesh acordige as God cõmaunded hym: & ẏ LORde shytt the doze vppõ him

And the floud came. xl. dayes & .xl. nyghtes vppon the erth/& the water increasyd and bare vp the arcke ād it was lifte vp from of the erth And the water prevayled and increasyd exceadingly vppon the erth: and the arke went vppõ he toppe of the waters.

And the waters prevayled excedingly above mesure vppõ the erth / so that all the hye hylles which are vnder all the partes of heaven/ were covered : evē. xv. cubytes hye prevayled the waters/so that the hylles were covered.

And all flesshe that moved on the erth / bothe birdes catell and beastes perisshed/ with al that crepte on the erth and all men : so that all that had the breth of liffe in the nostrels of it thorow out all that was on drye lond dyed.

Thus was destroyed all that was vppõ the erth/both man/beastes/ wormes and foules of the ayre: so that they were destroyed from the erth: save Noe was reserved only and they that were wyth hym in the arke. And the waters prevayled vppon the erth/an hundred and fyfty dayes.

The. viij. Chapter.

And god remẽbred Noe & all ẏ beastes & all ẏ catell ẏ were with hi in ẏ arke And god made a wynde to blow vp pō ẏ erth/ & ẏ waters ceased: ād ẏ fountaynes of the depe ād the wyndowes of heavē were stopte and the rayne of heaven was forbiddē / and the waters returned from of ẏ erth ād abated after the ende of an hundred and. l. dayes.

And the arke rested vppō the mountayns of Ararat/the. xvij. daye of the. vij. moneth. And the waters went away ād decreased vntyll the x. moneth. And the fyrst daye of the tenth moneth/the toppes of the mounteyns appered.

And after the ende of. xl. dayes. Noe opened the wyndow of the arke which he had made/ād sent forth a raven/which went out/ever goinge and comynge agayne/vntyll the waters were dreyed vpp vppon the erth

Then sent he forth a doue from hym/to weste whether the waters were fallen from of the erth. And when the doue coude fynde no restinge place for hyr fote/she returned to him agayne vnto the arke/ for the waters were vppon the face of all the erth. And he put out hys honde and toke her and pulled hyr to hym in to the arke

And he abode yet. vij. dayes mo/ and sent out the doue agayne out of the arke/ And the doue came to hym agayne about eventyde/ and beholde: There was in hyr mouth a lefe of an olyve tre which she had plucked

wherby Noe perceaved that the waters wer abated vppon the erth. And he taried yet. vij. other dayes/and sent forth the doue/which from thence forth came no more agayne to him.

And it came to passe/the syxte hundred and one yere and the fyrst daye of the fyrst moneth/ that the waters were dryed vpp apon the erth. And Noe toke off the hatches of the arke and lo ked: And beholde/the face of the erth was drye. So by the. xxvij. daye of the seconde moneth the erth was drye.

And God spake vnto Noe saynge: come out of the areke/both thou and thy wyfe ād thy sonnes and thy sonnes wyues with the. And all the beastes that are with the whatsoever flesh it be/both foule and cattell and all maner wormes that crepe on the erth/ brynge out with the/and let them moue/growe ād multiplye vpon the erth. And Noe came out/ād his sonnes and his wyfe and his sonnes wyues with hym. And all the beastes/and all the wormes/ and all the foules/and all that moved vppon the erth/came also out of the arke/ all of one kynde together.

And Noe made an aulter vnto the LORDE/ and toke of all maner of clene beastes and all maner of clene foules/ and offred sacrifyce vppon the aulter. And the LORDE smelled a swete savoure and sayd in his hert: I wyll henceforth no more curse the erth for mannes sake/for the imagynacion of mannes hert is

ewell/even from the very youth of hym. ¶ Moreouer I wyll not destroy from henceforth all that lyueth as I haue done. Nether shall sowynge tyme and harvest/colde/and hete/somere & wynter/daye and nyghte ceasse/as longe as the erth endureth.

¶ The. ix. Chapter.

AND God blessed Noe and his sonnes/and sayd vnto them: Increase and multiplye and fyll the erth. The feare also and drede of yow be vppon all beastes of the erth / and vppon all foules of the ayre/and vppon all that crepeth on the erth / and vppon all fyshes of the see/which are geuen vnto youre handes And all that moveth vpon the erth havynge lyfe/shall be youre meate: Euen as ỹ grene herbes/so geue I yow all thynge. Only the flesh with his life which is his bloud/se that ye eate not.

*For verely the bloude of yow wherein youre lyves are wyll I requyre: Eue of the hande of all beastes wyll I requyre it/And of the hande of man and of the hand off euery mannes brother/wyll I requyre the lyfe of man: so ỹ he which shedeth mannes bloude/shall haue hys bloud shed by man agayne: for God made man after his awne lyckenesse. See that ye encrease/and waxe/and be occupyde vppon the erth/& multiplye therein.

Farthermore God spake vnto Noe & to hys sonnes wyth hym sayinge: see/I make my bōd

* This lawe and soch like to exequite/were kinges and rulars ordeyned of God wherfore they ought not to suffre the popes Caimes thus to shede bloud theirs not shed ageyne / neither yet to sett vpp their abhominable sētuaryes & necke verses cleane agenste the ordinaunce of god / but vnto their dānacyon

wyth you and youre seed after you / and wyth
all lyvynge thinge that is wyth you: both foule
and cattell / and all maner beste of the erth that
is wyth yow / of all that commeth out of the ar-
ke / what soeuer beste of the erth it be.

I make my bonde wyth yow / that hence forth
all flesh shall not be destroyed wyth ỹ waters
of any floud / ād ỹ hence forth there shall not be
a floud to destroy the erth.

And God sayd. This is the token of my bō-
de which I make betwene me and yow / ād betz
wene all lyvynge thyng that is with yow forez
ever: I wyll sette my bowe in the cloudes / and it
shall be a sygne of the appoyntment made betz
wene me and the erth: So that when I bryngz
in cloudes vpō ỹ erth / the bowe shall appere in ỹ
cloudes. And than wyll I thynke vppon my tez
stament which I haue made betwene me and
yow / and all that lyveth what soeuer flesh it be.
So that henceforth there shall be nomoze waz
ters to make a floud to destroy all flesh.

The bowe shalbe in the cloudes / and I wyll
loke vpon it / to remembre the euerlastynge testa
ment betwene God and all that lyveth vppon
the erth / what soeuer flesh it be. And God sayd
vnto Noe: This is the sygne of the testament
which I have made betwene me and all flesh ỹ
is on the erth.

The sonnes of Noe that came out of the ar-
ke were: Sem / Ham and Japheth. And Ham

he is the father of Canaã. These are the.iij. sonnes of Noe/ and of these was all the world overspred.

And Noe beynge an husbãd man/went furth and planted a vyneyarde and dranke of the wyne and was droncke/ and laye vncouered in the myddest of his tẽt. And Ham the father of Canaan sawe his fathers preuytees/ & tolde his ij. brethren that were wythout. And Sem and Japheth toke a mantell and put it on both there shulders ãd went backward /ãd covered there fathers secrets /but there faces were backward So that they sawe not there fathers nakydnes. As soone as Noe was awaked frõ his wyne and wyst what his yongest sonne had done vnto hym/he sayd: cursed be Canaan/ãd a seruante of all seruantes be he to his brethren. And he sayd: Blessed be the LORde God of Sẽ/ and Canaan be his seruante. God increase Japheth that he may dwelle in the tentes of Sem. And Canaan be their seruante.

And Noe lyued after the floude. iij. hundred and. l. yere: So that all the dayes of Noe were ix. hundred and. l. yere/ãd than he dyed.

The. x. Chapter.

These are the generations of the sonnes of Noe: of Sem/ Ham and Japheth/ which begat them children after the floude.

The sonnes of Japheth were: Gomyr/ Magog/ Madai/ Jauan/ Tubalk/ Mesech and Thyras. And the sonnes of Gomyr were: Ascenas Riphat and Togarma. And the sonnes of Jauan were: Elisa/ Tharsis/ Cithim and Dodanim. Of these came the Iles of the gentyles in there contres/ every man in his speach/ kynred and nation.

The sonnes of Ham were: Chus Misraim Phut and Canaan. The sonnes of Chus: were Seba/ Heuila/ Sabta/ Rayma and Sabtema. And the sonnes of Rayma were: Sheba/ & Dedan. Chus also begot Nemrod/ which bega to be myghtye in the erth. He was a myghtie hunter in the syghte of the LORde: Where of came the proverbe: he is as Nemrod that myghtie hunter in the syghte of the LORde. And the begynnynge of hys kyngdome was Babell/ Erech/ Achad and Chalne in the lande of Synear: Out of that lande came Assur and buylded Ninyue/ and the cyte rehoboth/ and Calah And Ressen betwene Ninyue ad Chalah. That is a grete cyte. And Mizraim begat ludim/ Enamim/ Leabim/ Naphtuhim/ Pathrusim & Casluhim: from whence came the Philystyns/ and the Capththerynes.

Canaan also begat zidon his eldest sonne & Heth/ Jebusi/ Emori/ Girgosi/ Hiui/ Arki/ Sini/ Aruadi/ Zemari and hamati. And afterward sprange the kynreds of the Canaanytes And the costes of the Canaanytes were frō Sy-

don tyll thou come to Gerara & to Asa/ & tyll thou come to Sodoma/Gomorra/Adama Zeboim: evē vnto Lasa. These were the chyldrē of Ham in there kynreddes/tonges/landes and nations.

And Sem the father of all ỹ childrē of Eber and the eldest brother of Japheth / begat children also. And his sonnes were: Elam Assur/ Arphachsad/Lud ād Aram. And ỹ childree of Aram were: Vz/ Hul/ Gether & Mas And Arphachsad begat Sala / and Sala begat Eber. And Eber begat. ij. sonnes. The name of the one was Peleg/ for in his tyme the erth was devyded. And the name of his brother was Jaketan:

Jaketan begat Almodad/Saleph/ Hyzaremoneth/Jarah/ Hadoram/Vsal/ Dikela/ Obal/Abimael/Seba/Ophir/ Heuila & Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was from Mesa vntill thou come vnto Sephara a mountayne of the easte lande. These are the sonnes o Sem in their kynreddes/languages/contrees and nations. These are the kynreddes of the sonnes of Noe/ in their generations and nations. And of these came the people that were in the world after the floude.

¶ The. xi. chapter.

AND all the world was of one tonge and one language. And as they came from the east/ they founde a plays

ne in the lande of Synear/and there they dwelled. And they sayd one to a nother: come on/let us make bryck ād burne it wyth fyre. So bryck was there stone and slyme was there morter And they sayd: Come on/let vs buylde vs a cyte and a toure/that the toppe may reach vnto heauen. And let vs make us a name/for perauenture we shall be scatered abrode ouer all the erth.

And the LORde came downe to see the cyte and the toure which the childern of Adā had buylded. And the LORde sayd: See/the people is one and haue one tonge amonge them all. And thys haue they begon to do/and wyll not leaue of from all that they haue purposed to do. Come on/let vs descende and myngell theire tonge even there/that one vnderstonde not what a nother sayeth. Thus ỹ LORde scatered them from thence vppon all the erth. And they left of to buylde the cyte. Wherfore the name of it is called Babell/because that the LORde there confounded the tonge of all the world. And because that the LORde from thence/scatered them abrode vppon all the erth.

These are the generations of Sem: Sē was an hundred yere olde and begat Arcphachsad ij. yere after the floude. And Sē lyued after he had begot Arphachsad. v. hundred yere an begat sonnes and doughters.

And Arphacsad lyued. xxxv. yere and be-

gat Sala/and lyued after he had begot Sala iiij. hūdred yere & .iij & begat sonnes and doughters. And Sala was. xxx. yere old and begat Eber/ād lyued after he had begot Eber. iiij. hū dred and thre yere/ād begat sonnes and doughters

When Eber was. xxxiiij. yere olde/he begat Peleg/and lyued after he had begot Peleg/fourehundred and. xxx. yere/and begat sonnes and doughters.

And Peleg when he was. xxx. yere olde begat Regu/and lyued after he had begot Regu. ij. hundred and. ix. yere/and begat sonnes and doughters.

And Regu when he had lyued. xxxij. yere begat Serug/and lyued after he had begot Serug. ij. hundred and. vij. yere/and begat sonnes and doughters.

And when Serug was. xxx. yere olde/he begat Nahor/and lyued after he had begot Nahor. ij. hundred yere/and begat sonnes & doughters.

And Nahor when he was. xix. yere olde/begat Terah/and lyued after he had begot Terah/an hundred and. xix. yere/

and begat sonnes and doughters.

And when Terah was .lxx. yere olde/ he begat Abram/ Nahor and Haran.

And these are the generations of Terah. Terah begat Abram / Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the londe where he was borne/ at Vr in Chaldea. And Abram and Nahor toke them wyves. Abrās wyfe was called Sarai. And Nahors wyfe Mylca the doughter of Haran which was father of Milca ād of Jisca. But Sarai was baren and had no childe.

Than toke Terah Abram his sonne and Lot his sonne Harans sonne/ & Sarai his doughter in lawe his sone Abrams wyfe. And they went wyth hym from Vr in Chaldea/ to go into the lāde of Chanaan. And they came to Haran and dwelled there. And when Terah was .ij. hundred yere old and .v. he dyed in Haran.

The .xij. Chapter.

THen the LORde sayd vnto Abrā Gett the out of thy contre and from thy kynred / and out of thy fathers house/ into a londe which I wyll shewe the. And I wyll make of the a myghtie people/ and wyll blesse the/ and make thy name grete/ that thou mayst be a blessinge. And I wyll blesse thē that blesse the/ ād curse thē that curse the. And in the shall be blessed all the generations of the erth.

And Abram wēt as the LORde badd hym/

and Lot went wyth hym. Abram was. lxxv. yere olde/when he went out of Haran. And Abram toke Sarai his wyfe ād Lot his brothers sonne/wyth all their goodes which they had goten and soulles which they had begoten in Haran. And they departed to goo in to the lāde of Chanaan. And when they were come in to the lande of Chanaan/Abram went furth in to the lāde tyll he came vnto a place called Sychem:/and vnto the oke of More. And the Cananytes dwelled then in the lande.

Then the LORde apeared vnto Abram ād sayd: vnto thy seed wyll I geue thys lāde. And he buylded an aulter there vnto the LORDE which apeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of BETHEL and pytched hys tente: BETHEL beynge on the west syde / and Ay on the east: And he buylded there an aulter vnto the LORde/and called on the name of the LORde. And than Abram departed and toke his iourney southwarde

After thys there came a derth in the lande: And Abram went doune in to Egipte to soiourne there/for the derth was sore in the lande. And when he was come nye for to entre in to Egipte/he sayd vnto Sarai his wife. Behold/I knowe that thou art a fayre woman to loke apō. It wyll come to passe therfore whē the Egiptians see the/that they wyll say: she is his wyfe. And so shall they sley me and save the:

Saye I prayе the therfore that thou art my sister/that I maye fare the better by reason of the and that my soule maye lyue for thy sake.

As soone as he came in to Egipte/the Egiptiās sawe the woman that she was very fayre. And Pharaos lordes sawe hir also/and prayssed hir vnto Pharao: So that she was taken in to Pharaos house/ which entreated Abram well for hir sake/so that he had shepe/orsen ād he asses/men seruantes/mayde seruātes/ she asses and camels.

But God plaged Pharao/and his house wyth grete plages/because of Sarai Abrams wyfe. Then Pharao called Abram and sayd: why hast thou thus dealt with me? Wherfore toldest thou me not that she was thy wyfe? Why sayde thou that she was thy sister/and causedest me to take hyr to my wyfe? But now loo/there is the wife/take hir ād be walkynge. Pharao also gaue a charge vnto his men over Abram/to leade hym out/wyth his wyfe and all that he had.

The.xiij.Chapter.

THan Abram departed out of Egipte/both he and his wyfe and all that he had/and Lot wyth hym vnto the

south. Abram was very rych in catell/syluer & gold. And he went on his iourney frō the south euen vnto BETHEL/ād vnto the place where his tente was at the fyrst tyme betwene BETHEL and Ay/and vnto the place of the aulter which he made before. And there called Abram vpon the name of the LORde.

Lot also which went wyth hym had shepe/castell and tentes: so that the londe was not able to receaue/them that they myght dwell together/for the substance of their riches was so greate/that they coude not dwell together And there fell a stryfe betwene the herdmen of Abrams catell/and the herdmen of Lots catell. Moreouer the Cananytes and the Pherysites dwelled at that tyme in the lande.

Than sayd Abram vnto Lot: let there be no stryfe I praye the betwene the and me and betwene my herdmen and thyne/for we be brethren Ys not all the hole lande before the? Departe I praye the fro me. Yf thou wylt take the lefte hande/I wyll take the right: Or yf thou take the right hande I wyll take the left. And Lot lyft vp hys eyes and beheld all the contre aboute Iordane/which was a plenteous contre of water every where/before the LORde destroyed Sodoma and Gomorra.

Abram & lot depart

Even as the garden of the LORde/ & as the lande of Egipte tyll thou come to Zoar.

Than Lot chose all the costes of Jordane ād toke hys iourney from the east. And so departed the one brother from the other. Abram dwelled in the lande of Canaan. And lot in the cytes of the playne/ & tented tyll he came to Sodome. But the men of sodome were wyked and synned exceadyngly agenst the LORde.

And the LORde sayed vnto Abram/ after that Lot was departed from hym: lyfte vp thyne eyes & loke from ỹ place where thou art/ northward/ southward/ eastward and westward/ for all the lande which thou seiste wyll I gyue vnto the & to thy seed forever. And I wyll make thy seed/ as the dust of the erth: so that yf a mā can nombre the dust of the erth/ than shall thy seed also be nombred. Aryse and walke aboute in the lande/ in the length of it ād in the bredth for I wyll geue it vnto the.

Than Abrā toke downe hys tente/ & went and dwelled in the okegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

The.xiiij. Chapter.

AND it chaunsed within a while/ that Amraphel kynge of Synear/ Arioch kynge of Ellasar / Kedorlaomer kynge of Elam and Thydeall kynge of the nacions: made warre wyth Bera kynge of Sodō/ and with Birsa kynge of Gomorra, And wyth

he Sineab kynge of Adama /& with Semeaber kynge of Zeboim/and wyth the kynge of Bela Which Bela is called Zoar. All these came tos gether vnto the vale of siddim which is now the salt see Twelve yere were they subiecte to kin ge Kedorlaomer/and in the.xiij. yere rebelled.

Therfore in the.xiiij. yere came Kedorlaomer and the kynges that were wyth hym/and smote the Raphayms in Astarath Karnaim/and the Susims in Ham/ād the Emymis in Sabe Kariathaim/and the Horyms in their awne mo unte Seir vnto the playne of Pharan/ which bordreth vpon the wylderneſſe. And then turs ned they and came to the well of iugmente whi ch is Cades/and smote all the contre of the A malechites/and also the amorytes that dwell in Hazezon Thamar.

Than went out the kynge of Sodome/ and the kynge of Gomorra/and the kinge of Adama and the kynge of Zeboīm/and the kynge of Bes la now called Zoar. And sette their men in aray to fyghte wyth them in the vale of siddim/that is to say /wyth Kedorlaomer the kynge of Elam and with Thydeall kynge of the Nations/ and wyth Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges agensie v. And that vale of siddim was full of slyme pyttes.

And the kynges of Sodome and Gomors ra fled/and fell there. And the resydue fled to the mountaynes. And they toke all the goodes

of Sodome and Gomorra and all their vitals les/ād went their waye. And they toke Lot also Abrams brothers sonne and his good (for he dwelled at Sodome) and departed:

Than came one that had escaped/and tolde Abram the hebrue which dwelled in the okes grove of Mamre the Amorite brother of Escol and Aner: which were confederate with Abram. When Abram herde that his brother was taken/he harnessed his seruantes borne in his owne house. iij. hundred & .xviij. ād folowed tyll they came at Dan. And sette hymselfe ād his seruantes in aray / & fell vpon them by nyght/ & smote them/ & chased them awaye vnto Hoba: which lyeth on the lefte hande of Damascos/and broughte agayne all the goodes/ & also his brother Lot/ād his goodes/the weme also and the people.

And as he retourned agayne from the slaughter of Kedorlaomer and of the kynges that were with hym/ than came the kynge of Sodome agaynst hym vnto the vale of Saue which now is called kynges dale.

Than Melchisedech kinge of Salem brought forth breed and wyne. And he beynge the preest of the most hyghest God/blessed hym sayinge. Blessed be Abram vnto the most hyghest God/possessor of heaven and erth. And blessed be God the most hyghest/which hath delyuered thyne enmies in to thy handes. And Abram gaue hym tythes of all.

Than sayd the kynge of Sodome vnto Abram: gyue me the soulles/and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I lyfte vpp my hande vnto the LORde God most hygh possessor of heaven ād erth/ that I will not take of all ẏ is thyne/so moch as a thred or a shoulachet/lest thou shuldest say ye I haue made Abrā ryche. Saue only that which the yonge men haue eaten ād the partes of the men which went wyth me. Aner/Escholl' & Mamre. Let them take their partes.

xv. Chapter.

After these deades / ẏ worde of God came vnto Abram in a vision saynge feare not Abram / I am thy shilde/ and thy rewarde shalbe exceadynge greate. And Abram answered: LORde Jehouah what wilt thou geue me: I goo childlesse/ and the cater of myne housse/this Eleasar of Damasco hath a sonne. And Abram sayd: se/ to me hast thou geven no seed: lo/ a lad borne in my housse shal be myne heyre.

And beholde / the worde of the LORde spake vnto Abram sayenge: He shall not be thyne heyre / but one that shall come out of thyne axne bodye shalbe thyne heyre.

And he brought him out at the doores and sayde. Loke vpp vnto heaven and tell the starres/ yf thou be able to nombre them. And sayde vnto him Even so shall thy seed be.

And Abram beleved the LORde/ and it was counted to him for rightwesnes. And he sayde vnto hym: Iam the LORde that brought the out of Vr in Chaldea to geue the this lande to possesse it.

And he sayde: LORde God/ whereby shall I knowe that I shall possesse it? And he sayde vnto him: take an heyfer of. iij. yere olde/ and a she gotte of thre yeres olde/ and a thre yere olde ram/ a turtill doue and a yonge pigeon. And he toke all these and devyded them in the myddes/ and layde euery pece/ one over agenst another. But the foules devyded he not. And the byrdes fell on the carcases/ but Abrā droue thē awaye. And when the sonne was doune/ there fell a slomber apon Abram. And loo/ feare and greate darknesse came apon hym.

And he sayde vnto Abram: knowe this of a suertie/ that thi seed shalbe a straunger in a lande that perteyneth not vnto thē. And they shall make bondmen of them and entreate them evell iiij. hundred yeares: But the nation whom they shall serue/ will I iudge. And after warde shall they come out wyth greate substāce. Neuerthelesse thou shalt goo vnto thi fathers in peace/ and shalt be buried when thou art of a good age: and in the fourth generation they shall come hyther

agayne/for the wekednesse of the Amorites ys not yet fulfi.

When the sonne was doune and it was waxed darcke: beholde/ there was a smokynge furnesse and a fyre brand that went betwene the sayde peces.

And that same daye the LORde made a covenaunte with Abram saynge: vnto thy seed wyll I geue thys londe/frō the ryver of Egypte/euen vnto the greate ryver euphrates: the Kenytes/the Kenizites/the Cadmonites/ the Hethites/ the Pherezites/the Raphaims/the Amorytes/the Canaanites/ the Gergesites and the Jebusites.

The. xvi. Chapter.

SArai Abrams wyfe bare him no childerne. But she had an hand mayde an Egiptian/whose name was Hagar. Wherfore she sayde vnto Abram. Beholde the LORde hath closed me/that I can not bere. I praye the goo in vnto my mayde/peraduēture I shall be multiplyed by meanes of her And Abram herde the voyce of Sarai. Than Sarai Abrams wife toke Hagar hyr mayde the Egitian (after Abram had dwelled .x. yere in the lande of Canaan) and gaue her to hyr husbonde Abram/ to be his wyfe.

And he wente in vnto Hagar/& she conceaved. And when she sawe that she had conceyued

hyr mastresse was despised in hyr syghte. Than sayd Sarai vnto Abram: Thou dost me vnright/for I haue geuen my mayde in to thy bosome: & now because she seyth that she hath cõceaued/ I am despysed in hyr syghte: the LORde iudge betwene the and me. Than sayde Abrã to Sarai: behold/thy mayde is in thy hande/do with hyr as it pleaseth the.

And because Sarai fared foule with her/she fled from her. And the angell of the LORde founde her besyde a fountayne of water in the wyldernes; euen by a well in the way to Sur. And he sayde: Hagar Sarais mayde/whence comest thou and whether wylt thou goo? And she answered: I flee from my mastresse Sarai. And the angell of the LORde sayde vnto her: returne to thy mastresse agayne/& submytte thy selfe vnder her handes.

And the angell of ỹ LORde sayde vnto her: I will so encrease thy seed / that it shall not be numbred for multitude. And the LORdes angell sayd further vnto her: se/ thou art wyth childe and shalt bere a sonne / and shalt call his name Ismael: because the LORDE hath herde thy tribulation. He will be a wylde man / and his hande will be agenst every man / & euery mans hande agenst him. And yet shall he dwell faste by all his brothren.

And she called the name of the LORde that spake vnto her: thou art the God that lokest on me/for she sayde: I haue of a suertie sene here the backe partes of him that seith me. Wherfore she called the well/the well of the lyuynge that seith me which well is betwene Cades & Bared.

And Hagar bare Abram a sonne/ and Abram called his sons name which Hagar bare Ismaell. And Abram was .lxxxvi. yere olde/ when Hagar bare him Ismael.

¶ The.xvij.Chapter.

When Abram was nynetye yere olde & ix. the LORde apeared to hym sayenge: I am the almyghtie God: walke before me & be vncorrupte. And I wyll make my bonde betwene the and me/ and wyll multiplye the exceedyngly. And Abra fell on his face. And God talked moreover with hym sayinge: I am/ beholde my testamēt is with the/ that thou shalt be a father of many natiōs. Therfore/ shalt thou no more be called Abram/ but thy name shalbe Abraham: for a father of many nations haue I made the/ and I will multiplye the exceedynsgly/ and wyll make nations of the: yee and kynges shall springe out of the.

Moreover I will make my bonde betwene me and the/ and thy seed after the/ in their tymes

to be an everlastynge testament/So that I wyll be God vnto the and to thy seed after the. And I will geue vnto the ād to thy seed after the/the lande where in thou arte a straunger: Euen all the lande of Canaan/for an everlastynge possession/and wil be their God.

And God sayde vnto Abrahā: Se thou kepe my testamente/both thou & thy seed after the in their tymes: This is my testamente which ye shall kepe betwene me and you and thy seed after the/that ye circūcyse all youre men children Ye shall circumcyse the foreskynne of youre flesh/ād it shal be a token of the bond betwixte me and you. And euery manchilde when it is viij. dayes olde/shal be circūcysed amonge you in youre generations / and all servauntes also borne at home or boughte with money thoughe they be straungers and not of thy seed. The seruaunte borne in thy house/ād he also that is bought with money/ must needes be circumcysed/that my testament may be in youre flesh/for an everlastinge bonde. Yf there be any vncircumcysed manchilde/ that hath not the forskynne of his flesh cutt of/ his soule shall perish from his people: because he hath brokē my testamēt

And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name be. For I will blesse her & geue the a sonne of her and will blesse her: so that people/ye and kynges of people shall springe of her. And Abraham fell vpon his face ād

laughte/and sayd in his harte: shall a childe be borne vnto hym that is an hund:ed yere olde/ ād shall Sara that is nynetie yere olde/ bere? And Abrahā sayde vnto God. O that Ismaell myghte lyve in thy syghte.

Thē sayde God:na/Sara thy wife shall bere the a sonne/ād thou shalt call his name Isaac. And I will make my bonde with him/ that it shall be an everlastynge bonde vnto his seed after him. And as concernynge Ismaell also/ I haue herde thy request:loo/I will blesse him and encrease him/and multiplye him excedyngly. Twelve p:ynces shall he begete/ and I will make a great nation of him. But my bonde will I make with Isaac/which Sara shall bere vnto the:euen this tyme twelue moneth.

And God left of talkynge with him/and departed vp from Abraham. And Abraham toke Ismaell his sonne & all the seruaūtes borne in his house and all that was bought with money as many as were menchildren amonge the mē of Abrahās house / and circumcysed the foreskynne of their flesh/ euen the selfe same daye/ as God had sayde vnto him. Abraham was nynetie yere olde and.ix. when he cutt of the foreskynne of his flesh. And Ismaell his sonne was .xiij.yere olde/when the foreskynne of hys flesh was circumcysed. The selfe same daye was Abrahā circūcised & Ismael his sonne. And all the men in his house/ whether they were borne in his house or bought with

money (though they were straungers) were circumcysed with him.

¶ The. xviij. Chapter.

AND the LORde apeared vnto him in the okegrove of Mamre as he sat in his tent dore in the heate of the daye. And he lyfte vp his eyes and looked: & lo/ thre men stode not farr from hym. And whē he sawe them/ he ran agenst them from the tent dore/ and fell to the grounde and sayde: LORde yf I haue founde fauoure in thy syght / goo not by thi seruaunte. Let a litle water be fett/ ¶ wash youre fete/ and rest youre selves vnder the tree: And I will fett a morsell of breed/ to comforte youre hartes wyrthall. And thā goo youre wayes/ for even therfore ar ye come to youre seruaunte. And they answered: So even so as thou hast sayde.

And Abrahā went a pace in to his tent vnto Sara ād sayde: make redy att once thre pecks of fyne meale/ kneade it and make cakes. And Abraham ran vnto his beastes and fett a calfe that was tendre and good/ and gaue it vnto a yonge man which made it redy attonce. And he toke butter ¶ mylcke and the calfe which he had prepared/ and sett it before them/ and stode hymselfe by them vnder the tree: and they ate.

And they sayde vnto him: Where is Sara thy wife? And he sayde: in the tent. And he sayde: I will come agayne vnto the assoone as the frute can lyue. And loo: Sara thy wife shall haue a sonne. That herde Sara/out of the tent doore which was behind his backe. Abraham and Sara were both olde and well stryken in age/and it ceased to be with Sara after the maner as it is wyth wyves. And Sara laughed in hir selfe saynge: Now I am waxed olde/ shall I geue my selfe to lust/and my lorde olde also?

Than sayd the LORde vnto Abrahã: wherfore doth Sara laughe saynge: shal I of a suertie bere a childe/now when I am olde? is thynge to harde for the LORde to do? In the tyme appoynted will I returne vnto the/as soone as the frute can haue lyfe/ And Sara shall haue a sonne. Than Sara denyed it saynge: I laughed not/ for she was afrayde. But he sayde: yes thou laughtest.

Than the men stode vp from thence ād loked towarde Sodome. And Abraham went with them to bringe them on the waye. And the LORde sayde: Can I hyde from Abraham that thinge which I am aboute to do/ seynge that Abraham shall be a great ād a myghtie people/ and all the nations of the erth shalbe blessed in him? For I knowe him that he will commaunde his childern and

his housholde after him/ ẏ they kepe the waye of the LORde/to do after righte and conscyence/that the LORde maye bringe vppon Abraham that he hath promysed him.

And the LORde sayde: The crie of Sodome and Gomorra is great/and there synne is excedynge grevous. I wille go downe and see whether they haue done alle to gedder acordynge to that crye which is come vnto me or not/ that I may knowe. And the mē departed thēce and went to Sodomeward. But Abraham stode yet before ẏ LORde/ & drewe nere & sayde

Wylt thou destroy the righteous with the wycked: Yf there be. l. righteous within the cyte/ wilt thou destroy it and not spare the place for the sake of. l. righteous that are therin: That be farre from the/that thou shuldest do after thys maner/to sley the righteous with the wicked/ād that the righteous shulde be as the wicked: that befarre from the. Shulde not the iudge of alle ẏ worlde do acordynge to righte: And the LORde sayde: Yf I fynde in Sodome. l. righteous within the cyte/I wille spare alle the place for their sakes.

And Abraham answered and sayde: beholde I haue taken vppon me to speake vnto ẏ LORde/ād yet am but dust ād asshes. What though there lacke. v. of. l. righteous/wylt thou destroy alle the cyte for lacke of. v: And he sayde: Yf I fynde there. xl. and. v. I wille not destroy them.

And he spake vnto him yet agayne and say

de: what yf there be .xl. foũde there: And he say de: I wyll not do it for forties sake. And he say de: O let not my LORde be angrye / that I speake. What yf there be foũde .xxx. there: And he sayde: I will not do it / yf I finde .xxx. there. And he sayde: Oh / se / I haue begonne to speake vnto my LORde / what yf there be .xx. foũnde there: And he sayde: I will not distroy thē for twēties sake. And he sayde: O let not my LORde be angrye / that I speake yet / but eũ̄ once more only. What yf ten be founde there: . And he sayde: I will not destroy thē for .x. sake.

And the LORde wēt his waye assoone as he had lefte comenynge with Abrahā. And Abraham returned vnto his place

¶ The .xix. Chapter.

AND there came .ij. angells to Sodome at euen. And Lot satt at the gate of the cyte. And Lot sawe thē / and rose vp agaynst them / and he bowed hym selfe to the grounde with his face. And he sayde: Se lordes / turne in I praye you in to youre servauntes house and tary all nyghte ¶ wash youre fete / ¶ ryse vp early and go on youre wayes. And they sayde: nay / but we will byde in the streates all nyghte. And he cōpelled them excedyngly. And they turned in vnto hym and entred in to his house / and he made them a feaste and dyd bake swete cakes / and they ate.

But before they went to rest / the men of the cyte of Sodome compassed the house rownde

post ij

aboute both olde and yonge/ all the people from
all quarters. And they called vnto Lot and say
angel de vnto him: where are the men which came in
vnto lot to thy house to nyght? bryng thē out vnto vs
that we may do oure lust with them.

And Lot went out at dooꝛes vnto them and
shote the doꝛe after him and sayde: nay foꝛ godꝛ
des sake bꝛethren/ do not so wekedly. Beholde
I haue two doughters which haue knowne no
man/ thē will I bryng out vnto you: do with
them as it semeth you good: Only vnto these
men do nothynge/ foꝛ therfoꝛe came they vnder
the shadowe of my rofe. And they sayde: come
hither. And they sayde: camest thou not in to so
geoꝛne/ and wilt thou be now a iudge? we will
suerly deale woꝛse with the than with them

And as they preased soꝛe vppon Lot and beꝛ
ganne to breake vp the dooꝛe/ the men put forth
their handes and pulled Lot in to the house to
them and shott to the dooꝛe. And the men that
were at the dooꝛe of the house/ they smote with
blyndnesse both small and greate: so that they
coude not fynde the dooꝛe.

And the men sayde moꝛeover vnto Lot: Yf
thou have yet here any sonne in lawe oꝛ sonnes
oꝛ doughters oꝛ what so euer thou hast in the cy
te/ bryng it out of this place: foꝛ we must deꝛ
stroy this place / because the crye of thē is greꝛ
at before the LORde. Wherfoꝛe he hath sent vs
to destroy it.

And Lot went out and spake vnto his sonnes

in lawe which shulde haue maried his doughters/and sayde: stonde vpp and get yow out of this place/for the LORde will destroy the cite. But he semed as though he had mocked / vnto his sonnes in law.

And as the morynge aróse the angelles cam sed Lot to spede him saynge. Stonde vp / take thy wyfe and thy two doughters and that that is at hande/lest thou perish in the synne of the cyte. And as he prolonged the tyme / the men caught both him/his wife ād his two doughters by the handes / because the LORde was mercyfull vnto him/ād they brought him forth and sette him without the cyte.

When they had brought them out/they sayde: Saue thy lyfe and loke not behynde the nether tary thou in any place of the contre/ but save the selfe in the mountayne/lest thou perisshe. Than sayde Lot vnto them: Oh nay my lorde: beholde / in as moch as thy servaunte hath fownde grace in thy syghte/now make thi mercy great which thou shewest vnto me in savinge my lyfe. For I can not saue my selfe in the mountayns/ lest some misfortune fall vpon me and I dye. Beholde/here is a cyte by/to flee vnto/and it is a lytle one: let me saue my selfe therein: is it not a litle one/that my soule may lyue?

And he sayde to him: se I haue receaved thy request as concernynge this thynge / that I will nott overthrowe this cytie for the

which thou hast spoken. Haste the/ād saue thy selfe there/for: I can do nothynge tyll' thou be come in thyder. And therfore, the name of the cyte is called Zoar. And the sone was vppon the erth when Lot was entred in to Zoar.

Than the LORde rayned vpon Sodome and Gomorra/ brymstone and fyre from the LORde out of heaven/and overthrewe those cyteis and all the region/and all that dwelled in the cytes/and that that grewe vpon the erth. And lots wyfe loked behynde her/ād was turned in to a pillare of salte.

Abraham rose vp early and got him to the place where he stode before the LORde/ and loked toward Sodome and Gomorra and toward all the londe of that contre. And as he loked: beholde/the smoke of the contre arose as it had bene the smoke of a fornace. But yet whē God destroyed the cities of ỹ regiō/he thought apon Abrahā: and sent Lot out from the dāger of the overthrowenge/ when he overthrewe the cytes where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns ād his.ij. doughters with him for he feared to tary in Zoar: he dweld therfore in a caue/ both he and his.ij. doughters also.

Than sayde the elder vnto the yonger oure father is olde/and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therfore/let vs geue oure father wyne to dryncke/and let vs lye with him

that we may saue seed of oure father. And they gaue their father wyne to drynke that same nyghte. And the elder doughter went and laye with her father. And he perceaued it not/nether when she laye doune/nether when she rose vp.

And on the morowe the elder sayde vnto the yonger: beholde/yesternyghte laye I with my father. Let us geue hym wyne to drinke this nyghte also/and goo thou and lye with him/ and let us saue seed of oure father. And they gaue their father wyne to drincke that nyghte also. And the yonger arose and laye with him. And he perceaved it not: nether when she laye downe/ nether when she rose vp.

Thus were both the doughters of lot with childe by their father And the elder bare a sonne and called hym Moab/ which is the father of the Moabytes vnto this daye. And the yonger bare a sonne and called hym Ben Ammi/ which is the father of the childern of Ammon vnto this daye.

The. xx. Chapter.

AND Abraham departed thence towarde the southcontre and dwelled betwene Cades and Sur ād sogeorned in Gerar. And Abraham sayde of Sara his wyfe/ that she was his sister. Than Abimelech kynge of Gerar sent and fett Sara away.

And God came to Abimelech by nyghte in a dreame and sayde to him: Se/ thou art but a

deed man for the womās sake which thou hast taken awaye/for she is a mans wyfe. But Abimelech had not yet come nye her/and therfore sayde: lorde wilt thou sley rightewes people: sayde not he vnto me/ that she was hys sister: yee and sayde not she herself that he was hir brother: wyth a pure herte and innocent handes haue I done this.

And God sayde vnto him in a dreame. I wot it well that thou dydest it in the purenesse of thi herte. And therfore I kepte ỹ that thou shuldest not synne agenst me/ nether suffred I the to come nygh her. Now therfore delyuer the mā his wyfe ageyne/ for he is a prophete. And let him praye for the that thou mayst lyue. But and yf thou delyuer her not agayne / be sure that thou shalt dye the deth / with all that thou hast.

Than Abimelech rose vp be tymes in the morynge and called all his servauntes/ and tolde all these thinges in their eares/ and the men were sore a frayde. And Abimelech called Abraham and sayde vnto him: What hast thou done vnto vs/ & what haue I offended the/ that thou shuldest bringe on me and on my kyngdome so greate a synne: thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abraham: What sawest thou that moued the to do this thinge:

And Abraham Answered. I thought that peradventure the feare of God was not in this

place/and that they shulde sley me for my wyfes sake: yet in very dede she is my sister / the doughter of my father / but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house/ I sayde vnto her: This kyndnesse shalt thou shewe vnto me in all places where we come/ that thou saye of me/ how that I am thy brother.

Than toke Abimelech shepe and oxen/ menservauntes and wemenseruauntes and gaue them vnto Abraham/ and delyvered him Sara his wyfe agayne. And Abimelech sayde: beholde the lande lyeth before the/ dwell where it pleaseth ỹ best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande peeces of syluer/ beholde he shall be a coueryng to thyne eyes vnto all that ar with the and vnto all men and an excuse.

And so Abraham prayde vnto God/ and God healed Abimeleh and his wyfe and hys maydens/ so that they bare. For the LORde had closed to/ all the matryces of the house of Abimelech/ because of Sara Abrahams wyfe.

The. xxj. Chapter

THe lorde visyted Sara as he had sayde and dyd vnto her acordynge as he had spoken. And Sara was with childe and bare Abrahā a sonne in his olde age

euen the same season which the LORde had ap
poynted. And Abraham called his sonnes name
that was borne vnto him which Sara bare him
Isaac: & Abrā circūcysed Isaac his sōne whē he
was .viij. dayes olde/ as God commaunded him
And Abrahā was an hundred yere olde/ when
his sonne Isaac was borne vnto him.

And Sara sayde: God hath made me a laus
ghinge stocke: for all ỹ heare/ will laugh at me
She sayde also: who wolde haue sayde vnto
Abraham/ that Sara shulde haue geuen chil
dern sucke/ or ỹ I shulde haue borne him a son
ne in his olde age: The childe grewe and was
wened/ and Abraham made a great feast/ the sa
me daye that Isaac was wened.

Sara sawe the sonne of Hagar the Egipti
an which she had borne vnto Abraham/ a moc
kynge. Then she sayde vnto Abraham: put awaye
this bondemayde and hyr sonne: for the sonne
of this bondwoman shall not be heyre with my
sonne Isaac: But the wordes semed verey grea
vous in Abrahams syghte/ because of his son
ne. Than the LORde sayde vnto Abraham: let
it not be greavous vnto the/ because of the ladd
and of thy bondmayde: But in all that Sara
hath saide vnto the/ heare hir voyce/ for in Isaac
shall thy seed be called. Moreouer of the sonne
of the Bondwoman will I make a nation/ bes
cause he is thy seed.

And Abraham rose vp early in the mornyng
and toke bredc and a bottell with water/ and ga

ue it vnto Hagar/ puttynge it on hir shulders wyth the lad also / and sent her awaye. And she departed and wādred vpp and doune in the wyldernes of Berseba. When the water was spent that was in the botell/ she cast the lad vnder a bush and went & satt her out of syghte a great waye / as it were a bowshote off: for she sayde: I will not se the lad dye. And she satt doune out of syghte/ and lyfte vp hyr voyce and wepte.

And God herde the voyce of the childe. And the angell of God called Hagar out of heaven and sayde vnto her: What ayleth the Hagar? feare not/ for God hath herde the voyce of the childe where he lyeth. Aryse and lyfte vp the lad/ and take hym in thy hande/ for I will make off him a greate people. And God opened hir eyes and she sawe a well of water. And she went and fylled the bottell with water/ and gaue the boye drynke. And God was wyth the lad/ and he grewe and dweld in the wilderneſſe / and became an archer. And he dweld in the wylderneſſe of Pharan. And hys mother gott hym a wyfe out of the land of Egypte.

And it chaunced the same season/ that Abimelech and Phicoll his chefe captayne spake vnto Abraham saynge: God is wyth the in all that thou doist. Now therfore swere vnto me even here by God/ that thou wylt not hurt me nor my children/ nor my childerns childern.

But that thou shalt deale with me and the con
tre where thou art a straunger/ acordynge vnto
the kyndnesse that I haue shewed the. Then say
de Abraham: I wyll swere.

And Abraham rebuked Abimelech for a
welle of water/ which Abimelech servauntes had
taken awaye. And Abimelech answered I
wyst not who dyd it: Also thou toldest me not/
nether herde I of it/ but this daye.

And Abraham toke shepe and oxen and gaue
them vnto Abimelech. And they made both
of them a bonde together. And Abraham sett
vij. lambes by them selues. And Abimelech say
de vnto Abraham: what meane these. vij. lam
bes which thou hast sett by them selues. And
he answered: vij. lambes shalt thou take of my
hande/ that it maye be a wytnesse vnto me/ that
I haue dygged this welle: Wherfore the place is
called Berseba/ because they sware both of
them. Thus made they a bonde to gether at
Berseba.

Than Abimelech and Phicoll his chefe
captayne rose vp and turned agayne vnto the
lande of the Philistines. And Abraham plan
ted a wodd in Berseba/ and called thes
re/ on the name of the LORde
the everlastynge God: and
dwelt in the Phelis
stinlãde a lon
ge season

The. xxij. Chapter.

After these dedes / God dyd proue Abraham & sayde vnto him: Abraham. And he answered: here am I. And he sayde: take thy only sonne Isaac whome thou louest / & get the vnto the lande of Moria / and sacrifyce him there for a sacrifyce vpon one of the mountayns which I will shewe the Than Abraham rose vp early in the mornynge and sadled his asse / and toke two of his meyny wyth him / and Isaac his sonne: & clove wod for the sacrifyce / and rose vp and gott him to the place which God had appoynted him.

The thirde daye Abraham lyfte vp his eyes and sawe the place a farr of / and sayde vnto his yong men: byde here with the asse. I and the lad will goo yonder and worshippe and come agayne vnto you. And Abraham toke the wodd of the sacrifyce and layde it vpon Isaac his sonne / and toke fyre in his hande and a knyfe. And they went both of them together.

Than spake Isaac vnto Abraham his father & sayde: My father: And he answered here am I my sonne. And he sayde: Se here is fyre and wodd / but where is the shepe for sacrifyce: And Abraham sayde: my sonne / God wyll prouyde him a shepe for sacrifyce. So went they both together.

And when they came vnto the place which God shewed him / Abrahā made an aulter there and dressed the wodd / ād bownde Isaac his

ſonne and layde him on the aulter / aboue apon the wodd. And Abraham ſtretched forth his hande/and toke the knyfe to haue kylled his ſonne.

Than the angell of the LORde called vnto him from heauen ſaynge: Abraham/Abraham. And he answered: here am I. And he ſayde: laye not thy handes apon the childe nether do any thinge at all vnto him/for now I knowe that thou feareſt God/in y^t thou haſt not kepte thine only ſonne frō me. And Abraham lyfted vp his eyes and loked aboute: and beholde/there was a ram caught by the hornes in a thykette. And he went and toke the ram and offred him vp for a ſacrifyce in the ſteade of his ſonne. And Abraham called the name of the place/the LORde will ſee: wherfore it is a comē ſayinge this daye: in the mounte will the LORde be ſene.

And the Angell of the LORde cryed vnto Abraham from heaven the ſeconde tyme ſaynge: by my ſelfe haue I ſworne (ſayth the LORde) becauſe thou haſt done this thinge and haſt not ſpared thy only ſonne/that I will bleſſe the and multiplye thy ſeed as the ſtarres of heaven and as the ſonde vpō the ſeeſyde. And thy ſeed ſhall poſſeſſe the gates of hys enymies. And in thy ſeed ſhall all the nations of the erth be bleſſed/becauſe thou haſt obeyed my voyce

So turned Abraham agayne vnto his yonge men/ and they roſe vp and wēt to gether to Ber

seba. And Abraham dwelt at Berseba

And it chaūsed after these thīges/that one tolde Abraham saynge: Beholde/Milcha she hath also borne childern vnto thy brother Nachor: Hus his eldest sonne and Bus his brother/and Kemuell the father of the Sirians/ and Cesed/and Haso/and Pildas/ and Jedlaph/and Bethuel. And Bethuel begat Rebecca. These.viij. dyd Milcha bere to Nachor Abrahams brother. And his concubyne called Rheuma she bare also Tebah/Gaham / Thahas and Maacha.

¶ The.xxiij. Chapter.

SAra was an hundred and.xxvij. yere olde (for so longe lyued she) and than dyed in a heade cyte called Hebron in the londe of Canaan. Than Abraham came to morne Sara and to wepe for her. And Abraham stode vp from the coorse and talked with the sonnes of heth saynge: I am a straunger ād a forayner amonge yow/ geue me a possession to bury in with you/ that I may bury my dead oute of my sighte.

And the children of heth answered Abraham saynge vnto him: heare vs lorde/ thou art a prynce of God amonge vs. In the cheefest of oure sepulchres bury thy dead: None of vs shall forbydd yͤ his sepulchre/ yͤ thou shuldest not bury thy deade therein. Abrahā stode vp ¶ bowed hī selfe before yͤ people of yͤ lādeyͤ childrē of heth. And he comoned with them saynge: Yf it

be youre myndes ꝑ I ſhall bury my deade out of my ſighte/ heare me ād ſpeke for me to Ephron the ſonne of Zoar: and let him geue me the dubill caue which he hath in the end of his felde/ for as moch money as it is worth/ let him geue it me in the preſence of you/ for a poſſeſſion to bury in. For Hephron dwelled amōge ꝑ childern of heth.

Than Ephron the Hethite anſwered Abraham in the audyēce of the childern of Heth and of all that went in at the gates of his cyte/ ſaynge: Not ſo/ my lorde/ but heare me: The felde geue I the/ and the caue that therein is / geue I the alſo/ And even in the preſence of the ſonnes of my people geve I it the to bury thy deede in. Than Abraham bowed himſelfe before the people of the lāde and ſpake vnto Ephrō in the audyence of the people of the contre ſaynge: I praye the heare me/ I will geue ſylver for the felde/ take it of me/ ād ſo will I bury my deed there.

Ephron anſwered Abrahā ſaynge vnto him My lorde/ harken vnto me. The lande is worth iiij. hundreth ſycles of ſyluer: But what is that betwixte the and me? bury thy deede. And Abraham harkened vnto Ephron and weyde him the ſylver which he had ſayde in the audyence of the ſonnes of Heth. Euen. iiij. hūdred ſyluer ſycles of currant money amonge marchauntes

Thus was the felde of Ephron where in the dubbill caue is before Mamre; euen the felde C

the caue that is therein and all the trees of the felde which growe in all the borders rounde aboute/made sure vnto Abraham for a possessi-on/in the syghte of the childern of Heth and of all that went in at the gates of the cyte. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Mãre/otherwise called Ebron in the lande of Canaan. And so both the felde ād the caue that is therein/was made vnto Abraham/a sure possession to bury in/of the sonnes of Heth.

¶The.xxiiij.Chapter

ABraham was olde and stryken in dayes/and the LORde had blessed him in all thinges. And he sayde vnto his eldest seruaunte of his house which had the rule over all that he had: Put thy hande vnder my thye that I maye make the swere by the LORde that is God of heauen and God of the erth/that thou shalt not take a wyfe vnto my sonne/of the doughters of the canaanytes/amonge which I dwell. But shalt goo vnto my contre and to my kynred/and there take a wyfe vnto my sonne Isaac.

Thā sayde the seruaunte vnto him: what ād yf the womā wyll not agree to come with me vnto this lāde/shall I bringe thy sonne agayne vnto the lande which thou camest out of? And Abrahā sayde vnto him: beware of that/that thou bringe not my sonne thither. The LORde God of heauen which toke me from my fathers

house and from the lande where I was borne/ and which spake vnto me and sware vnto me sayinge: vnto thy seed will I geue this lande / he shall sende his angell before the/ yͤ thou mayst take a wife vnto my sonne from thence. Neuertheless yf the womā will not agree to come with the than shalt thou be without daunger of this ooth. But aboue all thinge bringe not my sonne thyther agayne. And the seruaunte put his hand vnder the thye of Abraham and sware to him as concernynge that matter.

And the seruaunte toke .x. camels of the camels of his master and departed / and had of all maner goodes of his master with him / and stode vp and went to Mesopotamia / vnto the cytie of Nahor. And made his camels to lye doune without the cytie by a wels syde of water / at euen: aboute the tyme that women come out to drawe water / and he sayde.

LORde God of my master Abrahā / sende me good spede this daye / & shewe mercy vnto my master Abraham. Lo I stonde here by the well of water and the doughters of the men of this citie will come out to drawe water: Now the damsell to whome I saye / stoupe doune thy pytcher and let me drynke. Yf she saye / drynke / and I will geue thy camels drynke also / yͤ same is she that thou hast ordened for thy seruaunte Isaac: yee & therby shall I knowe that thou hast shewed mercy on my master.

And it came to passe yer he had leeft spakyn

ge/ that Rebecca came out/ the doughter of Bethuell/ sonne to Melcha the wife of Nahor Abrahams brother/ and hir pytcher apon hir shulder: The damsell was very fayre to loke apon/ and yet a mayde and vnknowen of man. And she went doune to the well and fylled hyr pytcher and came vp agayne. Then the seruaunte ranne vnto her and sayde: let me sype a litle water of thi pither. And she sayde: drynke my lorde.

And she hasted and late downe her pytcher apon hyr arme and gaue him drinke. And whē she had geven hym drynke/ she sayde: I will drawe water for thy camels also/ vntill they haue dronke ynough. And she poured out hyr pitcher in to the trough hastely and ranne agayne vnto the well/ to fett water: and drewe for all his camels.

And the felowe wondred at her. But helde his peace/ to wete whether the LORde had made his iourney prosperous or not. And as the camels had lefte drynckynge/ he toke an earynge of halfe a sicle weght and .ij. golden bracelettes for hyr hādes/ of .x. sycles weyght of gold and sayde vnto her: whose doughter art thou: tell me: ys there rowme in thy fathers house/ for vs to lodge in? And she sayde vnto him: I am the doughter of Bethuell the sonne of Milcha which she bare vnto Nahor: and sayde moreouer vnto him: we haue litter and prauonder ynough and also rowme to lodge in.

And the man bowed himselfe and worshipped the LORde and sayde: blessed be the LORde God of my master Abraham which ceasseth not to deale mercyfully and truly with my master/And hath brought me the waye to my masters brothers house. And the damsell ranne & tolde them of her mothers house these thinges. And Rebecca had a brother called Laban.

And Laban ranne out vnto the man/to the well: for assoone as he had sene the earynges and the bracelettes apon his sisters handes/ād herde the wordes of Rebecca his sister saynge thus sayde the man vnto me/than he went out vnto the man. And loo/he stode yet with the camels by the well syde. And Laban sayde: come in thou blessed of the LORde. Wherfore stondest thou without? I haue dressed the house and made rowme for the camels. And than the mā came in to the house. And he vnbrydeld the camels: and brought litter and prauonder for the camels/and water to weshe his fete and their fete that were with him/and there was meate sett before him to eate.

But he sayde: I will not eate/vntill I haue sayde myne earēde: And he sayde/saye on. And he sayde: I am Abrahās servaunte/& the LORDE hath * blessed my master out of measure that he is become greate and hath geven him shepe oxen/syluer and golde/mēn servauntes/

God bles-
th vs whē
e geveth vs
s benefi-
s: and cur
th vs/ w-
en he ta-
th them a
aye.

maydeservauntes/camels ād asses. And Sara my masters wyfe bare him a sonne/whē she was olde: and vnto him hath he geven all that he hath.

And my master made me swere sayinge: Thou shalt not take a wyfe to my sonne/amonge the doughters of the cananytes in whose lāde I dwell. But thou shalt goo vnto my fathers house and to my kynred/ and there take a wyfe vnto my sonne. And I sayde vnto my master. What yf the wyfe will not folowe me? And he sayde vnto me: The LORde before whome I walke/ wyll sende his angell with the and prosper thy iourney that thou shalt take a wyfe for my sonne/of my kynred and of my fathers house. But and yf (when thou comest vnto my kynred) they will not geue the one/thā shalt thou bere no perell of myne oothe.

And I came this daye vnto the well and sayed: O LORde/the God of my master Abrahā/yf it be so that thou makest my iourney which I go/prosperous: beholde/I stōde by this well of water/And when a virgyn cometh forth to drawe water/and I saye to her: geue me a litle water of thi pitcher to drynke/ and she saye agayne to me: drynck thou/ and I will also drawe water for thy camels: that same is the wife/whom the LORde hath prepared for my masters sonne.

Chapter. xxiiij.

And before I had made an ende of speakynge in myne harte: beholde Rebecca came forth/and hir pitcher on hir shulder / and she went doune vnto the well and drewe. And I sayde vnto her geue me dryncke. And she made hast and toke doune hir pitcher from of hir / and sayd: drinke/and I will geue thy camels drynke also. And I dranke/and she gaue the camels drynke also. And I asked her saynge: whose doughter art thou? And she answered: the doughter of Bathuell Nahors sonne whome Milca bare vnto him.

And I put the earynge vpon hir face and the bracelettes apon hir hondes. And I bowed my selfe and worshepped the LORde and blessed the LORde God of my master Abrahā which had brought me the right waye/to take my masters brothers doughter vnto his sonne. Now therfore yf ye will deall mercyfully and truly with my master/tell me. And yf not/tell me also: that I maye turne me to the right hande or to the left.

Than answered Laban and Bathuel saynge: The thinge is proceded even out of the lorde/we can not therfore saye vnto the / ether good or bad: Beholde Rebecca before thy face/take her and goo/and let her be thy masters sonnes wife//euen as the LORde hath sayde. And whē Abrahams servaunte herde their wordes / he bowed him selfe vnto the LORde/flatt vpon the erth. And the servaunte toke forth iewelles

of syluer and iewelles of gold and rayment/and gaue them to Rebecca: But vnto hir brother & to hir mother/he gaue spyces. And then they ate and dranke/both he and the men that were with him/and taried all nyghte and rose vp in the mornynge.

And he sayde: let me departe vnto my master. But hir brother and hir mother sayde: let the damsell abyde with vs a while/ād it be but even. x. dayes/ and than goo thy wayes. And he sayde vnto them/hinder me not: for the lorde hath prospered my iourney. Sende me awaye ỹ I maye goo vnto my master. And they sayde: let vs call the damsell/ and witt what she sayth to the matter. And they called forth Rebecca ād sayde vnto her: wilt thou goo with this mā? And she sayde: Yee.

Than they broughte Rebecca their sister on the waye and her norse and Abrahās seruaunte/and the men that were wyth him. And they * blessed Rebecca & sayde vnto her: Thou art our sister/growe in to thousande thousandes/ & thy seed possesse ỹ gates of their enmies. And Rebecca arose & hir damsels/& satt thē vp apō the camels & went their waye after the man. And ỹ seruaunte toke Rebecca & went his waye

And Isaac was comige from the well of ỹ lyoynge & seynge/for he dwelt in the south cōstre/& was gone out to walke in his meditatiōs before ỹ euē tyde. And he lyfte vp his eyes & loked/& beholde ỹ camels were cominge. And

* To blesse a mās neyboure is to praye for hād to wissh him good and not to wagge. ij. fingers ouer him.

Rebecca lyfte vp hir eyes/ & whē she sawe Isaac/she lyghted of the camel ād sayde vnto ỹ servaunte: what mā is this ỹ cometh agenst vs in the feld: And the servaūte sayde: it is my master. And then she toke hir mantell ād put it aboute her. And the servaūte tolde Isaac all that he had done. Thē Isaac broughte her in to his mother Saras tente/ād toke Rebecca & she became his wife/ & he loved her: & so was Isaac cōforted over his mother. The. xxv. Chapter

ABrahā toke hi another wyfe cald Retura/which bare hi Simram/ Jackesam/ Medan/ Midiā Jesback & Suah. And Jackesan begat Seba & Dedā. And the sonnes of Dedan were Assurim/ Letusim & Leumim. And the sonnes of Midian were Epha/ Epher/ Hanoch/ Abida & Elda. All these were the childern of Rethura. But Abrahā gaue all that he had vnto Isaac. And vnto the sonnes of his concubines he haue gifres/ and sent them awaye from Isaac his sonne (while he yet lyved) east ward/ vnto the east contre.

These are the dayes of the life of Abrahā which he lyved: an hūdred & .lxxv. yere and than felle seke ād dyed/ in a lustie age (whē he had lyved ynough) ād was put vnto his people. And his sonnes Isaac ād Ismael buried hī in the double caue in the feld of Ephrō sōne of Zoar the Hethite before Mamre. Which felde abrahā boughte of the sonnes of Heth: There was Abrahā buried and Sarahys wyfe. And after ỹ deeth of Abrahā God blessed Isaac his sonne

which dweld by the west of the lyvinge & seige
These are the generatiõs of Jsmael Abrahãs sonne/which Hagar the Egipciã Saras hand mayde bare vnto Abraham. And these are the names of the sõnes of Jsmaell/ with their names in their kiredes. The eldest sõne of Jsmael Nevaioth/thẽ Kedar/Adbeel/Mibsã/Mismaa Duma/Masa/Hadar/Thema/Jetur/Naphis & Kedma. These are the sõnes of Jsmael/ and these are their names/in their townes and castels. xij. princes of natiõs. And these are the yeres of the lyfe of Jsmael: an hũdred and. xxxvij yere/& than he fell sicke & dyed & was layde vnto his people. And he dwelt from Euila vnto Sur ꝑ is before Egypte/as men go toward the Assiriãs. And he dyed in the presence of all his brethren.

And these are the generatiõs of Jsaac Abrahãs sonne: Abrahã begat Jsaac. And Jsaac was. xl. yere olde whẽ he toke Rebecca to wyfe the doughter of Bethuel the Sirian of Mesopotamia & sister to Laban the Sirien.

And Jsaac made intercessiõ vnto ꝑ LORde for his wife: because she was barẽ: and ꝑ LORde was itreated of hi/& Rebecca his wife cõceaued: and ꝑ childern stroue together withi her. thẽ she sayde: yf it shulde goo so to passe/what helpeth it ꝑ I am with childe? And she went & axed ꝑ LORde. And ꝑ LORde sayde vnto her there are. ij. maner of people in thi wombe and ij. nations shall sprynge out of thy bowels &

and the one nation shalbe myghtier than the other/and the eldest shalbe servaunte vnto the yonger.

And whē hir tyme was come to be delyuered beholde:there were.ij.twyns in hir wōbe. And he that came out first/was redde & rough ouer all as it were an hyde:and they called his name Esau. And after ward his brother came out & his hande holdynge Esau by the hele. Wherfore his name was called Jacob. And Isaac was.lx.yereolde whē she bare thē: and the boyes grewe/and Esau beame a conynge hunter & a tylman. But Jacob was a simple man & dwelled in the tentes. Isaac loved Esau because he dyd eate of his venyson/but Rebecca loued Jacob

Jacob sod potage & Esau came from the feld & was faynte/& sayd to Jacob:let me syppe of yͤ redde potage/for I am faynte. And therfore was his name called Edom. And Jacob sayde:sell me this daye thy byrthrighte. And Esau answered:Loo I am at the poynte to dye/& what profit shall this byrthrighte do me? And Jacob sayde/swere to me then this daye. And he swore to him & sold his byrthrighte vnto Jacob.

Than Jacob gaue Esau brede & potage of reddе ryse. And he ate & dronke & rose vp and went his waye. And so Esau regarded not his byrthrighte. The.xxvi. Chapter.

AND there fell a derth in yͤ lande/passinge the first derth yͤ fell in the dayes of Abraham. Wherfore Isaac

went vnto Abimelech kinge of ye Philistiās vn
to Gerar. Thē the LORde apeared vnto hym &
sayde: goo not doune in to Egipte/but byde in ye
land which I saye vnto ye: Sogeorne in this lā
de/ & I wyll be with ye & wyll blesse ye: for vnto
the & vnto thy sede I will geue all these cōtreis
And I will performe the oothe which I swo-
re vnto Abrahā thy father/ & will multiplye thy
seed as ye starres of heavē/ & will geue vnto thy
seed all these contreis. And thorow thy seed
shall all the natiōs of the erth be blessed / becau
se ye Abrahā harkened vnto mi voyce & kepte mi
ne ordinaūces/cōmaūdmētes/statutes & lawes

And Isaac dwelte in Gerar. And ye mē of
the place asked hī of his wife/ & he sayde ye she
was his sister: for he feared to calle her his wife
lest the mē of the place shulde haue kylled hym
for his sake/because she was bewtyfull to ye eye.
And it happened after he had bene there longe
tyme/ ye Abimelech kinge of ye Philistiās loked
out at a wyndow & sawe Isaac sportinge with
Rebecca his wife. And Abimelech sende for Is-
saac & sayde: se/she is of a suertie thi wife/and
why saydest thou ye she was thi sister? And Is-
saac saide vnto hī: I thoughte ye I mighte perad
venture haue dyed for his sake. Thē sayde Abi-
melech: whi hast thou done this vnto vs? one of
ye people myght lightely haue lyne by thy wife
& so shuldest thou haue broughte synne vpon vs
Thā Abimelech charged all his people sayinge:
he ye toucheth this man or his wife/ shall surely
dye for it.

And Isaac sowed in ỹ lãde/ & founde in ỹ same yere an hũdred tushels: for ỹ LORde blessed hi/ & the man waxed mighrye/ & wẽt forth & grewe till he was exceadinge great/ ỹ he had possessiõ of shepe/ of oxẽ & a myghtie housholde: so ỹ the Philestians had envy at him: In so moch ỹ they stopped & fylled vp with erth/ all the welles which his fathers servauntes dygged in his father Abrahams tyme. Than sayde Abimelech vnto Isaac: gett the frõ me/ for thou art myghtier then we a greate deale.

Than Isaac departed thense & pitched his tente in the valey Gerar & dwelt there, And Isaac digged agayne/ the welles of water which they dygged in the dayes of Abrahã his father which the Philestiãs had stoppe after ỹ deth of Abrahã/ & gaue thẽ the same names which hys father gaue thẽ. As Isaacs seruaũtes dygged in the valey/ they founde a well of springynge water. And the herdmẽ of Gerar dyd stryue with Isaacs herdmẽ sayinge: the water is oures Than called he the well Esecke because they stroue with hym.

Than dygged they another well/ & they strosue for ỹ also. Therfore called he it Sitena. And than he departed thẽse & dygged a nother well for the which they stroue not: therfore called he it Rehoboth saige: ỹ LORde hath now made vs rowme & we are encreased vpõ the erth. Afterward departed he thẽce & came to Berseba

And the LORde apered vnto hi the same nyghte & sayde. I am the God of Abrahã thy father/ feare not for I am with the & wil blesse

the ¶ multiplye thy sede for my seruaũte Abra-
hams sake. And than he buylded an aulter the
re and called vpõ the name of the LORde/ ¶
there pitched his tente. And there Isaacs ser-
vauntes dygged a well.

Than came Abimelech to him frõ Gerar ¶
Ahusath his frende and Phicol his chefe cap
tayne. And Isaac sayde vnto thẽ: wherfore co-
me ye to me/ seinge ye hate me ¶ haue put me a-
waye frõ you: Than sayde they: we sawe that
the LORde was with the/ and therfore we say
de that there shulde be an oothe betwixte vs ãd
the/ ¶ that we wolde make a bonde with the: þ
thou shuldeste do vs no hurte/ as we haue not
touched the and haue done vnto the nothinge
but good/ and sẽd the awaye in peace: for thou
art now the blessed of the LORde. And he ma
de thẽ a feast/ and they ate ãd dranke. And they
rose vp by tymes in the mornynge and sware
one to another. And Isaac sent thẽ awaye.
And they departed from him in peace.

And ẏ same daye came Isaacs servaũtes
¶ tolde hĩ of a well which they had dygged: ¶
sayde vnto hĩ/ that thei had founde water. And
he called it Seba/ wherfore the name of the cy
te is called Berseba vnto this daye.

The. xxvij. Chapter.

When Esau was. xl. yere olde/ he tos
ke to wyfe Judith the doughter of
Bery an Hethite/ and Basmath the
doughter of Elon an Hethite also/ which we
re dishobedient vnto Isaac and Rebecca.

And it came to passe that Isaac wexed olde & his eyes were dymme/so that he coude nat see. Tha called he Esau his eldest sonne & sayde vnto him:mi sonne. And he sayde vnto hym:heare am I. And he sayde:beholde/I am olde ad know not the daye of mi deth: Now therfore take thi weapes/thy quiver & thi bowe/& gett the to the feldes & take me some venyson & make me meate such as I loue/& bringe it me & let me eat that my soull may blesse the before that I dye:

But Rebecca hard whe Isaac spake to Esau his sonne. And as sooneas Esau was gone to the felde to catche venyson & to brige it/she spake vnto Jacob hir sonne sainge: Behold I haue herde thi father talkinge with Esau thy brother & sayinge:bringe me venyson & make me meate that I maye eate & blesse the before the LORde yer I dye. Now therfore my sonne heare my voyce in that which I cōmaunde the:gett the to the flocke/& bringe me thece. ij. good kiddes/& I will make meate of the for thi father/soch as he loueth. And thou shalt brige it to thi father & he shal eate/y he maye blysse the before his deth

Than sayde Jacob to Rebecca his mother. Beholde Esau mi brother is rugh & I am smoth. Mi father shal peraduēture fele me/ad I shal seme vnto hi as though I wēt about to begyle hi/& so shall he brige a curse vpō me & not a blessige:& his mother sayde vnto him. Vpō me be thi curse my sonne/ only heare my voyce & goo and fetch me them. And Jacob went ad

sett them and brought them to his mother.

And his mother made meate of them accordinge as his father loued And she went and sett goodly rayment of hir eldest sonne Esau which she had in the house with hir / and put them vpon Jacob hir yongest sonne / and she put the skynnes vpon his hādes & apon the smooth of his necke. And she put ꝑ meate & brede which she had made in the hōde of hir sonne Jacob

And he went in to his father sayinge: my father / And he āswered: here am I / who art thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne / I haue done accordinge as thou baddest me / vp and syt and eate of my venyson / that thi soule maye blesse me. But Isaac sayde vnto his sonne. How cōmeth it that thou hast fownde it so quicly my sonne? He answered: The LORde thy god brought it to my hande. Than sayde Isaac vnto Jacob: come nere and let me fele the my sonne / whether thou be my sonne Esau or not. Than went Jacob to Isaac his father / & he felt him & sayde the voyce is Jacobs voyce / but the hādes ar ꝑ hādes of Esau. And he knewe him not / because his handes were rough as his brother Esaus handes: And so he blessed him.

And he axed him / art thou my sonne Esau? And he sayde: that I am. Than sayde he: bringe me and let me eate of my sonnes venyson / that my soule maye blesse the. And he broughte him / and he ate. And he broughte him wyne

also/and he dranke. And his father Isaac sayde vnto him: come nere and kysse me my sonne. And he wēt to him & kissed him. And he smelled ỳ sauoure of his raymēt & blessed hī & sayde See/ỳ smell of my sōne is as ỳ smell of a feld which the lorde hath blessed. God geue the of ỳ dewe of heavē & of the fatnesse of the erth and plēte of corne & wyne. People be thy servauntes & natiōs bowe vnto the. Be lorde euer thy brethre/and thy mothers children stoupe vnto the. Cursed be he ỳ curseth the / & blessed be he that blesseth the.

As soone as Isaac had made an end of blessig/ Jacob & Jacob was scace gone out frō the presence of Isaac his father: then came Esau his brother frō his huntynge: And had made also meate/and brought it in vnto his father & sayde vnto him: Aryse my father & eate of thy sonnes venyson/that thy soule maye blesse me. Thā his father Isaac sayde vnto him. Who art thou: he answered I am thy eldest sonne Esau.

And Isaac was greatly astoyned out of mesure and sayde: Where is he then that hath hūted venyson and broughte it me/and I haue eaten of all ỳ before thou camest/ and haue blessed him/ād he shall be blessed stylle. Whē Esau herde the wordes of his father/he cryed out greatly & bitterly aboue mesure/and sayde vnto his father: blesse me also my father. And he sayde thy brother came with subtilte/ād hath takē awaye thy blessynge. Than sayde he: He maye

well be called Jacob/for he hath undermyned me now .ij. tymes/fyrst he toke awaye my byrth right: and se/now hath he taken awaye my blessynge also. And he sayde/hast thou kepte neuer a blessynge for me?

Isaac answered and sayde vnto Esau: behold I haue made him thi LORde & all his mothers childern haue I made his seruauntes. Moreouer wyth corne ād wyne haue I stablesshed him/what cā I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but ỹ one blessynge my father: blesse me also my father: so lyfted vp Esau his voyce & wepte Thā Isaac his father answered & sayde vnto him

Beholde thy dwellynge place shall haue of the fatnesse of the erth/ & of the dewe of heauen frō aboue. And wyth thy swerde shalt thou lyue and shalt be thy brothers seruaunte But the tyme will come/when thou shalt gett the maystrye/and lowse his yocke from of thy necke.

And Esau hated Jacob because of the blessynge ỹ his father blessed him with all/ & sayde in his harte: The dayes of my fathers sorow we are at hāde/for I will sley my brother Jacob. And these wordes of Esau hir eldest sonne/were told to Rebecca. And she sente ād called Jacob hir yongest sonne/ and sayde vnto hi: beholde thy brother Esau threatneth to kyll the: Now therfore my sōne heare my voyce/make the redie & flee to Labā my brother at Haran. And tarie with him a while/ vntill thy

brothers fearsnes be swaged / and vntill thy brothers wrath turne away from the / and he forgett that which thou hast done to him. Thā will I sende and fett the awaye from thence. Why shulde I lose you both in one daye.

And Rebecca spake to Isaac: I am wery of my life/for feare of the doughters of Heth. Yf Jacob take a wife of the doughters of Heth/ soch one as these are/or of the doughters of the lande/what lust shulde I haue to lyue.

¶ The.xxviij. Chapter.

THan Isaac called Jacob his sonne and blessed him/ād charged him and sayde vnto him: se thou take not a wife of the doughters of Canaan/but arise ād gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the doughters of Laban thi mothers brother. And God almightie blesse the / increase the and multiplie the that thou mayst be a nombre of people/and geue the the blessynge of Abraham: both to the and to thy seed with the that thou mayst possesse the lāde (wherein thou art a strangere) which God gaue vnto Abraham. Thus Isaac sent forth Jacob / to goo to Mesopotamia vnto Laban/sonne of Bethuel the Sirien/and brother to Rebecca Jacobs ¶ Esaus mother.

When Esau sawe that Isaac had blessed Jacob/and sent him to Mesopotamia / to fett him a wife thence/and that/as he blessed him

he gaue him a charge saynge: se thou take not a wife of the doughters of Canaan: and that Jacob had obeyed his father and mother/ & was gone vnto Mesopotamia: and seynge also that the doughters of Canaan pleased not Isaac his father: Then went he vnto Ismael/ and to se vnto the wiues which he had/ Mahala the doughter of Ismael Abrahams sonne/ the sister of Nabaioth to be his wife.

Jacob departed from Berseba and went toward Haran/ and came vnto a place and taried there all nyghte/ because the sonne was downe. And toke a stone of the place/ and put it vnder his heade/ and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder apon the erth/ and the topp of it reached vpp to heauē. And se/ the angells of God went vp and downe apon it/ yee & the LORde stode apon it and sayde.

I am the LORde God of Abraham thi father and the God of Isaac: The londe which thou slepest apon will I geue the and thy seed. And thy seed shalbe as the dust of the erth: And thou shalt spreade abrode: west/ east/ north and south. And thorow the and thy seed shall all the kynredes of the erth be blessed. And se I am with the/ and wylbe thy keper in all places whother thou goost/ & wyll bringe ỹ agayne in to this lande: Nether will I leaue the vntill I haue made good/ all that I haue promysed the.

When Jacob was awaked out of his slepe/ he sayde: surely the LORde is in this place/ād I was not aware. And he was afrayde & sayde how fearfull is this place: it is none other/ but euen the house of God and the gate of heauē. And Jacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade/ and pitched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethell/ for in dede the name of the citie was called Lus before tyme.

And Jacob vowed a vowe saynge: Yf God will be with me and will kepe me in this iourney which I goo and will geue me bread to eate and cloothes to put on/ so that I come agayne vnto my fathers house in safte: then shall the LORde be my God/ and this stone which I haue sett vp an ende/ shalbe godes house/ And of all that thou shalt geue me/ will I geue the tenth vnto the.

The. xxix. Chapter.

Then Jacob lyfte vp his fete & went toward the east countre. And as he loked aboute/ behold there was a well in the feld/ and .iij. flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at the well mouth. And the maner was to bringe the flockes thyther/ & to roull the stone frō the welles mouth and to water the shepe/ and to put the stone a

gayne vppon the wells mouth vnto his place.
And Jacob sayde vnto thē:brethern/whēce be ye:and they sayde:of Haran ar we.And he sayde vnto thē:knowe ye Laban the sonne of Nahor. And they sayde:we knowe him. And he sayde vnto thē:is he in good health: And they sayde:he is in good health:and beholde/ his doughter Rahel cometh with ꝑ shepe.And he sayde:lo/it is yet a great whyle to nyghte/ nether is it tyme ꝑ the catell shulde be gathered together:water the shepe and goo and fede thē.And they sayde:we maye not/vntill all ꝑ flockes be brought together & the stone be roulled frō the wells mouth/and so we water oure shepe.
Whyle he yet talked with thē/Rahel came with hir fathers shepe/for she kepte them. As soone As Jacob sawe Rahel/the doughter of Laban his mothers brother/and the shepe of Laban his mothers brother/he went and rowled the stone frō the wells mouth/and watered the shepe of Labā his mothers brother And Jacob kyssed Rahel/and lyfte vp his voyce and wepte:and tolde her also ꝑ he was hir fathers brother and Rebeccas sonne. Thē Rahel ranne and tolde hir father.
When Laban herd tell of Jacob his sisters sonne/he ranne agaynst him and enbraced hī & kyssed him ād broughte him in to his house. And thē Jacob told Labā all ꝑ matter And thē Labā sayde:well/thou art my bone & my flesh.

Abyde with me the ſpace of a moneth. And afterward Laban ſayd vnto Jacob: though thou be my brother/ ſhuldeſt thou therfore ſerue me for nought: tell me what ſhall thi wages be: And Laban had. ij. doughters / the eldeſt called Lea and the yongeſt Rahel. Lea was tender eyed: But Rahel was bewtifull ād well fauored. And Jacob loued her well/ and ſayde: I will ſerue the. vij. yere for Rahel thy yongeſt doughter. And Laban anſwered: it is better ỹ I geue her the/ than to another man: byde therfore with me.

And Jacob ſerued. vij. yeres for Rahel/ and they ſemed vnto him but a fewe dayes, for the loue he had to her. And Jacob ſayde vnto Laban/ geue me my wife/ that I mayely e with hir for the tyme appoynted me is come.

Than Laban bade all the men of that place/ and made a feaſt. And when euē was come/ he toke Lea his doughter and broughte her to him and he went in vnto her. And Laban gaue vnto his doughter Lea/ Zilpha his mayde/ to be hir ſeruaunte.

And when the mornynge was come/ behold it was Lea. Than ſayde he to Laban: wherfore haſt thou played thus with me: dyd not I ſerue the for Rahel/ wherfore than haſt thou begyled me? Laban anſwered: it is not the maner of this place/ to marie the yongeſt before the eldeſt. Paſſe out this weke/ & thā ſhall this alſo be geuen the for ỹ ſeruyce which thou ſhalt

serue me yet.vij.yeres more. And Jacob dyd e-
uē so/and passed out that weke/& than he gaue
hī Rahel his doughter to wyfe also. And Laban
gaue to Rahel his doughter/ Bilha his hand-
mayde to be hir seruaūte. So laye he by Rahel al
so/and loued Rahel more than Lea/and serued
him yet.vij.yeres more.

When the LOR de sawe that Lea was de-
spised/he made her frutefull: but Rahel was ba
ren. And Lea conceaued and bare a sonne/ād
called his name Rubē/for she sayde:: the LOR
de hath loked apon my tribulation. And now
my husbonde will loue me. And she conceaued
agayne and bare a sonne/and sayde: the LOR
de hath herde that I am despised/ād hath ther
fore geuen me this sonne also / and she called
him Simeon. And she conceaued yet and bare
a sonne/ād sayde: now this once will my hus
bonde kepe me company/because I haue borne
him.iij.sonnes: and therfore she called his na-
me Leui. And she conceaued yet agayne/and ba
re a sonne sayng: Now will I prayse the LOR
de: therfore she called his name Juda/and left
bearynge.

¶ The.xxx.Chapter

When Rahel sawe that she bare Jacob
no childern/she enuied hir sister & say
de vnto Jacob: geue me childern / or
elles I am but deed. Than was Jacob wrooth
with Rahel saynge: Am I in godes steade
which kepeth frō the the frute of thi wōbe: The
she sayde: here is my mayde Bilha: go in vnto

her/that she maye beare vpō my lappe/ that I maye be encreased by her. And she gaue him Bilha hir hādmayde to wife. And Jacob wēt in vnto her/ And Bilha conceaued and bare Jacob a sonne. Than sayde Rahel. God hath geuen sentēce on my syde/ and hath also herde my voyce/ and hath geuen me a sonne. Therfore called she him Dan. And Bilha Rahels mayde cōceaued agayne and bare Jacob a nother sonne. And Rahel sayde. God is turned/ and I haue made achaunge with my sister/ & haue gotē ꝓ vpper hāde. And she called his name: Nepthali

Whē Lea sawe that she had left bearinge/ she toke Silpha hir mayde and gaue her Jacob to wiffe. And Silpha Leas made bare Jacob a sonne. Than sayde Lea: good lucke: and called his name Gad. And Silpha Leas mayde bare Jacob another sonne. Thā sayd Lea: happy am I/ for the doughters wilt call me blessed. And called his name Asser.

And Rubē wēt out in the wheatharuest & fōde mandragoras in the feldes/ and brought thē vnto his mother Lea. Than sayde Rahel to Lea geue me of thy sonnes mādragoras. And Lea answered: is it not ynough/ ye thou hast takē away my housbōde/ but woldest take awaye my sonnes mandragoras also? Than sayde Rahel west/ let him slepe with the this nyghte/ for thy sonnes mandragoras And whē Jacob came from the feldes at euen/ Lea went out to mete him/ & sayde: come in to me/ for I haue boughte

the with my ſonnes mandragoras.

And he ſlepte with her that nyghte. And God herde Lea/ yͤ ſhe cõceaued and bare vnto Jacob yͤ.v. ſonne. Than ſayde Lea. God hath geuẽ me my rewarde/ becauſe Jgaue my maydẽ to my houſbõd/ and ſhe called him Iſachar. And Lea cõceaued yet agayne and bare Jacob the ſexte ſonne. Than ſayde ſhe: God hath endewed me with a good dowry. Now wil̃ my houſbond dwell̃ with me/ becauſe Jhaue borne him. vi. ſonnes: and called his name Zabulõ. After that ſhe bare a doughter and called her Dina.

And God remẽbred Rahel/ herde her/ and made her frutefull: ſo that ſhe cõceaued and bare a ſonne and ſayde God hath takẽ awaye my rebuke. And ſhe called his name Joſeph ſaynge The lorde geue me yet a nother ſonne.

As ſoone as Rahel had borne Joſeph/ Jacob ſayde to Laban: Sẽde me awaye yͤ Jmaye goo vnto myne awne place and cũtre/ geue me my wiues and my children for whome Jhaue ſerued the/ and let me goo: for thou knoweſt what ſeruyce Jhaue done the. Than ſayde Laban vnto hi: Jf J haue fownde fauoure in thy ſyghte (for Jſuppoſe yͤ the LORde hath bleſſed me for thy ſake) appoynte what thy rewarde ſhalbe/ and J will geue it yͤ. But he ſayde vnto hym/ thou knowceſt what ſeruyce Jhaue done yͤ/ & in what taſt ynge thy cattell haue bene vnder me: for it was but lytle that thou haddeſt before J came/ and now it is encreaſed in to a multitude/ and the LORDE hath bleſſed the for my ſake.

But now when shall I make provysion for myne awne house also? And he sayde: what shall I geue the? And Jacob answerd: thou shalt geue me nothinge at all/ yf thou wilt do this one thinge for me: And then will I turne agayne & fede thy shepe and kepe them.

I will go aboute all thy shepe this daye/ and separate frō thē all the shepe that are spotted and of dyverse coloures/ and all blacke shepe amonge the lambes and the partie and spotted amonge the kyddes: And then such shalbe my rewārde. So shall my righteousnes answere for me: when the tyme commeth that I shall receaue my reward e of the: So that what soeuer is not speckeld and partie amonge the gootes and blacke amonge the lambes/ let that be theft with me.

Than sayde Laban: loo/ I am contēte/ that it be acordinge as thou hast sayde. And he toke out that same daye the he gootes that were partie & of dyuerse coloures/ & all the she gootes that were spotted and partie coloured/ & all that had whyte in thē/ & all the blacke amonge the lambes: ād put thē in the kepinge of his sonnes/ & sett thre dayes ourney betwixte hīselfe & Jacob. And so Jacob kepte ỹ rest of Labās shepe.

Jacob toke roddes of grene popular/ haselt/ & of chestnottrees/ & pilled whyte strakes in thē & made the white apere in the staues: And he put the staues which he had pilled/ euē before ỹ she

pe/in the gutters & watrynge troughes/ whē the shepe came to drynke: yt they shulde cōceaue whē they came to drynke. And the shepe cōceaued before the staues & brought forth straked/ spotted & partie. Thē Jacob parted the lābes/ & turned the faces of the shepe toward spotted thinges/ & toward all manner of blacke thinges thorow out the flockes of Labā. And he made him flockes of his owne by thē selfe/ which he put not vnto the flockes of Labā. And alwaye in the first buckinge tyme of the shepe/ Jacob put the staues before the shepe in the gutters/ yt they myghte conceaue before the staues/ But in the latter buckynge tyme/ he put them not there: so the last brode was Labās and the first Jacobs. And the man became excedynge ryche & had many shepe/ maydeseruauntes/ menseruauntes/ camels & asses.

The.xxxi.Chapter

AND Jacob herde the wordes of Labās sonnes how they sayde: Jacob hath takē awaye all that was oure fathers/ and of oure fathers goodes/ hath he gotē all this honoure. And Jacob beheelde the countenaūce of Laban/ that it was not toward him as it was in tymes past.

And the LORde sayde vnto Jacob: turne agayne in to the lāde of thy fathers & to thy kynred/ & I wilbe with yt. Thā Jacob sent & called Rahel & Lea to the felde vnto his shepe/ & sayde vnto thē: I se youre fathers countenaūce yt it is not toward me as in tymes past. Moreouer

℣ God of my father hath bene with me. And ye knowe how that I haue serued youre father with all my myghte. And youre father hath disceaued me & chaunged my wages. x. tymes: But God suffred him not to hurte me. When he sayde the spotted shalbe thy wages/ thā all the shepe bare spotted. Yf he sayde the straked shalbe thi rewarde/ thā bare all the shepe straked: thus hath God take awaye youre fathers catell & geue thē me. For in buckynge tyme/ I lifted vp myne eyes and sawe in a dreame: and beholde/ the rammes that bucked the shepe were straked/ spotted and partie. And the angell of God spake vnto me in a dreame saynge: Jacob. And I answered: here am I. And he sayde: lyfte vp thyne eyes ād see/ how all therā mes that leape vpon the shepe are straked/ spotted and partie: for I haue sene all that Laban doth vnto ỹ. I am ỹ god of Bethell where thou anoyntedest the stonе ād where thou vowdest a vowe vnto me. Now aryse and gett the out of this countre/ ād returne vnto the lāde/ where thou wast borne. Than answered Rahel & Lea & sayde vnto him: we haue no parte nor enheritaunce in oure fathers house he counteth us euē as straungers/ for he hath solde vs/ and hath euen eaten vp the price of vs. Moreouer all the riches which God hath take from oure father/ that is oures and oure childerns. Now therfore what soeuer God hath sayde vnto the/ that doo. Thā Jacob rose vp & sett his sōnes and wiues vp vpon camels/ & caried away all

his catell & all his substāce which he had gotte in Mesopotamia/for to goo to Isaac his father vnto the lāde of Canaan. Labā was gone to she re his shepe/& Rahel had stolle hir fathers y⁹ mages. And Jacob went awaye vnknowynge to Laban the Siriē/& tolde him not y⁵ he fled. So fled he & all y⁵ he had/& made him self res dy/& passed ouer the ryuers/ and sett his face streyght towarde the mounte Gilead.

Apō the thirde day after/was it tolde Labā y⁵ Jacob was fled. Thā he toke his brethrē with him and folowed after him. vij. dayes tourney and ouertoke him at the mounte Gilead. And God came to Labā the Siriā in a dreame by nyghte/and sayde vnto him: take hede to thi sel fe/that thou speake not to Jacob oughte save good. And Labā ouer toke Jacob: and Jacob had pitched his tēte in y⁹ mounte. And Laban with his brethern pitched their tēte also apon the mounte Gilead. Than sayde Labā to Ja cob: why hast thou this done vnknowynge to me/and hast caried awaye my doughters as though they had bene take captyue with swers de? Wherfore wentest thou awaye secretly vn knowne to me & didest not tell me/y⁵ I myghte haue brought y⁹ on the waye with myrth/ syn gynge/tymrells and harppes/and hast not suf fred me to kysse my childern & my doughters. Thou wast a fole to do it/for I am able to do you evell. But the God of youre father spake vnto me yesterdaye sayinge take hede tha

thou speake not to Jacob oughte saue goode. And now though thou wētest thi waye because thou lōgest after thi fathers house/yet wherfore hast thou stollē my goddes?

Jacob answerd & sayde to Labā: because I was afrayed/& thought that thou woldest haue takē awaye thy doughters fro me. But with whome soeuer thou fyndest thy goddes/let him dye here before oure brethrē. Seke that thine is by me/& take it to the: for Jacob wist not that Rahel had stollē thē. Thā wēt Labā in to Jacobs tēte/& in to Leas tēte/& in to .ij. maydens tentes: but fownde thē not. Thā wēt he out of Leas tēte/& entred in to Rahels tēte. And Rahel toke the ymages/& put them in the camels strawe & sate doune apō thē. And Labā serched all the tēte: but fownde thē not. Thā sayde she to hir father: my lorde/be not angrye ỹ I cā not ryse vp before the/for the disease of wemē is come apon me. So serched he/but foūde thē not.

Jacob was wrooth & chode with Labā: Jacob also answered and sayde to him: what haue I trespaced or what haue I offended/ that thou folowedest after me? Thou hast serched all my stuffe/and what hast thou founde of all thy housholde stuffe? put it here before thi brethern & myne/& let thē iudge betwyxte vs both. This xx. yere ỹ I haue bene wyth the/thy shepe and thy goores haue not bene baren/and the rammes of thi flocke haue I not eatē. What soeuer was torne of beastes I broughte it not vnto ỹ/

but made it good my silf: of my hãde dydest thou requyre it/ whether it was stollen by daye or nyghte? Moreouer by daye the hete consumed me/ and the colde by nyghte/ and my slepe departed fro myne eyes.

Thus haue I bene.xx.yere in thi house/ and serued the.xiiij.yeres for thy.ij. doughters/ and vi.yere for thi shepe/ and thou hast changed my rewarde.x.tymes. And excepte the God of my father/ the God of Abrahã and the God whome Isaac feareth/ had bene with me: surely thou haddest sent me awaye now all emptie. But God beholde my tribulation/ and the laboure of my handes: and rebuked the yester daye.

Laban answered ãd sayde vnto Jacob: the doughters are my doughters/ and the childern ar my childern/ and the shepe are my shepe/ ãd all that thou seist is myne. And what can I do this daye vnto these my doughters/ or vnto their childern which they haue borne? Now therfore come on/ let us make a bonde/ I and thou together/ and let it be a wytnesse betweene the & me. Than toke Jacob a stone and sett it vp an ende/ ãd sayde vnto his brethern/ gather stoones And they toke stoones ãd made an heape/ and they ate there/ vpõ the heape. And Labã called it Iegar Sahadutha/ but Jacob called it Gylead.

Than sayde Laban: this heape be witnesse betweene the and me this daye (therfore is it called Gilead) and this rotchill which the lorde

seeth(sayde he)be wytnesse betwene me and the when we are departed one from a nother: that thou shalt not vexe my doughters nether shalt take other wyves vnto them. Here is no man with vs: beholde / God is wytnesse betwixte the and me. And Laban sayde moreouer to Jacob: beholde/this heape & this marke which I haue sett here/betwyxte me and the: this heape be wytnesse and also this marcke / that I will not come ouer this heape to the/ ād thou shalt not come ouer this heape ād this marke/to do any harme. The God of Abraham/the God of Nahor and the God of theyr fathers / be iudge betwixte vs.

And Jacob sware by him that his father Jsaac feared. Then Jacob dyd sacrifyce vpon the mounte/and called his brethern to eate bred. And they ate breed and taried all nyghte in the hyll. And early in the mornynge Laban rose vp and kyssed his childern and his doughters/and blessed thē and departed and wēt vnto his place agayne. But Jacob went forth on his iourney. And the angells of God came & mett him. And when Jacob sawe them/he sayde: this is godes hoost: and called the name of that same place/Mahanaim.

The.xxxij.Chapter.

JAcob sente messengers before him to Esau his brother/vnto the londe of Seir and the felde of Edom. And he cōmaunded them saynge: se that ye speake after

this maner to my lorde Esau: thy seruaunte Ja
cob sayth thus. I haue sogerned ād bene a stra
unger with Laban vnto this tyme: & haue gote
ten oxen/asses and shepe/menservauntes & we
manseruauntes/& haue sent to shewe it mi lor
de/that I may fynde grace in thy syghte.
And the messengers came agayne to Jacob sain
ge: we came vnto thi brother Esau/and he cos
meth ageynst the and .iiij. hundred men with hī.
Than was Jacob greatlye afrayde/and wist
not which waye to turne him selfe/and devyded
the people that was with him & the shepe/oxen
and camels/in to .ij. companies/and sayde: Yf
Esau come to the one parte and smyte it/the
other may saue it selfe.
* And Jacob sayde: O god of my father Abra
ham/and God of my father Isaac: LORde
which saydest vnto me/returne vnto thy cuntre
and to thy kynrede/and I will deall wel with
the. I am not worthy of the leaste of all the mer
cyes and treuth which thou hast shewed vnto
thy seruaunte. For with my staf came I over
this Jordane/and now haue I goten .ij. droves
Delyver me from the handes of my brother Es
sau/for I feare him: lest he will come and smy
te the mother with the childeru. Thou saydest
that thou woldest surely do me good/and wol
dest make mi seed as the sonde of the see which
can not be nombred for multitude.
And he taried there that same nyghte/& tok
ke of that which came to hande/a preasent/

*Prayer i
to cleave r
to the pr
myses of
god with
stroge fay
and to b
sech god
with a fe
vent desy
that he w
fulfyll the
for his m
cye & tru
onlye. A
Jacob he
doth.

vnto Esau his brother :ij hundred she goates
ād xx hegoates:ij hundred shepe and xx ram
mes : thyrtye mylch camels with their colt
tes:xl kyne ād x buckes:xx she asses ād x foles
and delyuered them vnto his seruauntes/euery
drooue by them selues/ād sayde vnto them:goo
forth before me and put a space betwyxte euery
drooue. And he cōmaunded the formest sayinge
Whē Esau my brother meteth the ād axeth
the sayinge : whose seruaūte art thou & whither
goost thou/& whose ar these that goo before y:
thou shalt say/they be thy seruaunte Jacobs/&
are a present sent vnto my lorde Esau/ and be=
holde/he him selfe cometh after vs. And so cō
maunded he the seconde/ād euen so the thirde/
and lykewyse all that folowed the drooues sain
ge/of this maner se that ye speake vnto Esau
whē ye mete him/ ād saye more ouer. Beholde
thy seruaunte Jacob cometh after vs/for he say
de. I will pease his wrath with the present y^t
goth before me and afterward I will see him
myself/ so peradventure he will receaue me to
grace.

So went the presēt before him ād he taried
all that nyghte in the tente/ād rose vp the same
nyghte ād toke his.ij. wyues and his.ij. mays
dens & his.xi. sonnes/& went ouer the foorde
Jabok. And he toke them ād sent thē ouer the
ryuer/ād sent ouer that he had ād taried behin
de him selfe alone.

And there wrastled a man with him vnto the

breakynge of the daye. And when he sawe that he coude not prevayle agaynst him/ he smote hi vnder the thye/ and the senowe of Jacobs thy shranke as he wrastled with him. And he saide: let me goo/ for the daye breaketh. And he saide: I will not lett the goo/ excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Jacob. And he sayde: thou shalt be called Jacob nomore/ but Israell. For thou hast wrastled with God and with men ād hast preuayled.

And Jacob asked him sainge/ telle me thi name. And he sayde/ wherfore dost thou aske after my name? and he blessed him there. And Jacob called the name of the place Peniel/ for I haue sene God face to face/ and yet is my lyfe reserved. And as he went ouer Peniel/ the sonne rose vpon him/ and he halted vpon his thye: wherfore the childern of Israell eate not of the senow that shrancke vnder the thye/ vnto this daye: because that he smote Jacob vnder the thye in the senow that shroncke.

The.xxxiij. Chapter.

JAcob lyfte vp his eyes and sawe his brother Esau come/ & with him. iiij. hundred men. And he deuyded the childern vnto Lea and vnto Rahel and vnto ij. maydens. And he put the maydens ād their childern formest/ ād Lea and hir childern after/ and Rahel ād Joseph hindermost. And he went before them and fell on the grownde, vij.

tymes/vntill he came vnto his brother.

Esau ranne agaynst him and enbraced hym and felt on his necke and kyssed him/and they wepte. And he lifte vp his eyes and sawe the wyves and their childern/and sayde: what are these which thou there hast: And he sayde: they are the childern which God hath geuen thy seruaunte. Than came the maydens forth/and dyd their obaysaunce. Lea also and hir childern came and dyd their obaysaunce. And last of all came Joseph and Rahel and dyd their obaysaunce.

And he sayde: what meanyst thou with all ye drooues which I mett. And he answered: to fynde grace in the syghte of my lorde. And Esau sayde: I haue ynough my brother/kepe that thou hast vnto thy silf. Jacob answered: oh nay but yf I haue founde grace in thy syghte/receaue my preasēt of my hāde: for I haue sene thy face as though I had sene ye face of God: wherfore receaue me to grace and take my blessynge that I haue brought the/for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

And he sayde: let vs take oure iourney and goo/and I will goo in thy cōpany. And he sayde vnto him: my lorde knoweth that I haue tender childern/ewes and kyne with yonge vnder myne hande/which yf men shulde ouerdryue but euen one daye/the hole flocke wolde dye.

Let my lorde therfore goo before his ſeruaunte and I will dryue fayre and ſoftly/ accordynge as the cateſh that goth before me and the chyldern/be able to endure: vntill I come to mi lorde vnto Seir.

And Eſau ſayde: let me yet leaue ſome of my folke with the. And he ſayde: what neadeth it: let me fynde grace in the ſyghte of my lorde So Eſau went his waye agayne ỹ ſame daye vnto Seir. And Jacob toke his iourney toward Sucoth/ and byld him an houſe/ and made boothes for his cateſh: wherof the name of the place is calſed Sucoth.

And Jacob went to Salem to ỹ cytie of Sichem in the lande of Canaã/ after that he was come from Meſopotamia/ and pitched before the cyte/ and bought a parceſh of ground where he pitched his tent/ of the childern of Hemor Sichems father/ for an hundred lambes. And he made there an aulter/ and there calſhed vpon the myghtie God of Iſraeſh.

The. xxxiiij. Chapter.

DIna the doughter of Lea which ſhe bare vnto Jacob/ went out to ſee the doughters of the lande. And Sichē the ſonne of Hemor the Heuite lorde of the countre/ ſawe her/ & toke her/ & laye with her/ and forced her: & his harte laye vnto Dina ỹ doughter of Jacob. And he loued ỹ damſelh & ſpake kidly vnto her/ & ſpake vnto his father Hemor ſaynge/ gett me this maydē vnto my wyfe.

And Jacob herde that he had defyled Dina his doughter/but his ſonnes were with the cattell in the felde/and therfore he helde his peace/vntill they were come. Then Hemor the father of Sichem went out vnto Jacob/ to come with him. And the ſonnes of Jacob came out of the felde as ſoone as they herde it/for it greued them/and they were not a litle wrooth/because he had wrought folie in Iſraell/in that he had lyen with Jacobs doughter/which thinge ought not to be done.

And Hemor comened with thē ſainge: the ſoule of my ſonne Sichē lōgeth for youre doughter geue her him to wyfe/and make mariages with vs: geue youre doughters vnto vs/ād take oure doughters vnto you/ and dwell with vs/& the lande ſhall be at youre pleaſure/dwell and do youre buſynes/and haue youre poſſeſſions there in. And Sichem ſayde vnto hyr father and hir brethern: let me fynde grace in youre eyes/and what ſoeuer ye apoynte me/that will I geue. Aſke frely of me both the dowry & gyftes/and I will geue acordynge as ye ſaye vnto me/and geue me the damſell to wyfe.

Then the ſonnes of Jacob anſwered to Sichem ād Hemor his father deceytefully/ becauſe he had defyled Dina their ſyſter. And they ſayde vnto them/we can not do this thinge/ye we ſhulde geue oure ſyſter to one that is vncircumceyſed/for that were a ſhame vnto vs. Only in this will we conſent vnto you: Yfye will

be as we be/that all the men childern amonge you be circumcysed/thā will we geue oure doughter to you and take youres to vs/ and will dwell with you and be one people. But and yf ye will not harken vnto vs to be circumcysed/ than will we take oure doughter and goo oure wayes.

And their wordes pleased Hemor and Sichem his sonne. And the yonge man deferde not for to do the thinge/ because he had a lust to Jacobs doughter: he was also most sett by of all that were in his fathers house. Thā Hemor and Sichem went vnto the gate of their cyte/and comened with the men of their cyte saynge. These men ar peasable with vs/ (t will dwell in the lāde and do their occupatiō therin And in the land is rowme ynough for: thē/ let vs take their doughters to wyues and geue them oures: only herin will they consent vnto vs for to dwell with vs and to be one people/ yf all the men childern that are amonge vs be circumcysed as they are. Their goodes (t their substance and all their catell are oures/ only let vs consente vnto them / that they maye dwell with vs.

And vnto Hemor and Sichem his sonnes harkened all that went out at the gate of his cyte. And all the men childern were circumcysed what soeuer went out at the gates of his cyte. And the third daye when it was paynefull to them/ij. of the sonnes of Jacob Simeon (t Leui

Dinas brethren/toke ether of them his swerde & went in to the cyte boldly/and slewe all ỹ was male/and slewe also Hemor and Sichem his sonne with the edge of the swerde/ād toke Dina their sister out of Sichems house/and went their waye.

Than came the sonnes of Jacob vpon the deede/and spoyled the cyte/ because they had defyled their sister: and toke their shepe/ oxen asses and what so euer was in the cyte and also in ỹ feldes. And all their goodes/ all their children and their wyues toke they captyue/ and made havock of all that was in the houses.

And Jacob sayde to Simeon and Leui: ye haue troubled me ād made me stynck vnto the inhabitatours of the lande/both to the Canaanytes and also vnto the Pherezites. And I am fewe in nombre. Wherfore they shall gather them selves together against me & slay me/and so shall I and my house be dystroyed. And they answered: shuld they deall with oure sister as wyth an whoore?

The. xxxvi. Chapter

AND God sayd vnto Jacob/ aryse ād get the vp to Bethell/ & dwell there. And make there an aulter vnto God that apeared vnto the/when thou fleddest from Esau thy brother. Than sayd Jacob vnto his

hsasholde & to all y were with him/ put away the straūge goddes that are amonge you & make youre selues cleane/ & chaunge youre garmētes/ & let vs arise & goo vp to Bethel/ y I maye make an aulter there/ vnto God which herde me in the daye of my tribulatiō & was wyth me in the waye which I went.

And they gaue vnto Jacob all the straunge goddes which were vnder their handes/ ād all their earynges which were in their eares/ and Jacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fell vpon the cyties that were rounde about them/ that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in the lande of Canaan/ otherwise called Bethell/ with all the people that was with him. And he buyl ded there an aulter/ and called the place Elbethell: because that God appered vnto him there/ when he fled from his brother.

Then dyed Debora Rebeccas norse/ and was buryed benethe Bethell vnder an ooke. And the name of it was called the ooke of lamentation.

And God appeared vnto Jacob agayne after he came out of Mesopotamia/ & blessed him and sayde vnto him: thy name is Jacob. Notwithstondynge thou shalt be nomore called Jacob/ but Israel shalbe thy name. And so was his name called Israell.

And God sayde vnto him: I am God almightie / growe and multiplye: for people and a multitude of people shall spynge of the / yee and kynges shall come out of they loynes. And the lande which I gaue Abrahā & Isaac / wilk I geue vnto the / & vnto thi seed after the: wilk I geue it also. And god departed frō him in the place where he talked with him. And Jacob set vp a marke in the place where he talked with him: euen a pilloure of stone / & powred drynke offringe theron and powred also oyle theron / and called the name of the place where God spake with him / Bethelk.

And they departed from Bethel / & when he was but a feld brede from Ephrath / Rahel began to trauelk. And in travelynge she was in perelk. And as she was in paynes of hir laboure / the mydwyfe sayde vnto her: feare not / for thou shalt haue this sonne also. Then as hir soule was a departinge / that she must dye: she called his name Ben Oni. But his father called him Ben Jamin. And thus dyed Rahel ād was buryed in the waye to Ephrath which now is called Bethlehem. And Jacob sett vp a pillar apon hir graue / which is called Rahels graue pillar vnto this daye. And Israell went thēce and pitched vp his tent beyonde the toure of Eder.

And it chaunced as Israel dwelt in that lande / that Ruben went & laye with Bilha his fathers concubyne / & it came to Israels eare.

The sonnes of Jacob were. xij. in nombre.
The sonnes of Lea. Ruben Jacobs eldest sonne/ & Simeō/ Leui/ Juda/ Jsachar/ & Zabulon
The sonnes of Rahel: Joseph & Ben Jamin.
The sonnes of Bilha Rahels mayde: Dan & Nepthali. The sonnes of Zilpha Leas mayde Gad & Aser. Thes are the sōnes of Jacob which were borne him in Mesopotamia.

Then Jacob went vnto Jsaac his father to Mamre a prīcipall cyte/ otherwise called Hebron: where Abrahā & Jsaac sogeorned as straungers. And the dayes of Jsaac were an hundred & .lxxx. yeres: & than fell he sicke & dyed/ ād was put vnto his people: beyng olde and full of dayes. And his sonnes Esau ād Jacob buried him.

The. xxxvi. Chāpter.

These are the generations of Esau which is called Edō. Esau toke his wyues of the doughters of Canaan Āda the doughter of Elon an Hethite/ & Aholibama the doughter of Ana/ which Ana was the sonne of Zibeon an heuyte/ And Basmath Jsmaels doughter & sister of Nebaioth. And Āda bare vnto Esau/ Eliphas: and Basmath bare Reguel: And Aholibama bare Jeus/ Jaelam and Korah. These are the sonnes of Esau which were borne him in the lande of Canaan.

And Esau toke his wyues/ his sonnes and doughters and all the soules of his house: his

goodes and all his catell and all his substance which he had gott in the land of Canaan/ and went in to a countre awaye from his brother Jacob: for their ryches was so moch/ that they coude not dwell together/ and that the land where in they were straungers/ coude not receaue thē: because of their catell. Thus dwelt Esau in moūte Seir/ which Esau is called Edō

These are the generations of Esau father of the Edomytes in mounte Seir/ and these are the names of Esaus sonnes: Eliphas the sonne of Ada the wife of Esau/ and Reguel the sonne of Basmath the wife of Esau also. And the sonnes of Eliphas were. Theman/ Omar/ Zepho/ Gaetham and Kenas. And thimna was concubyne to Eliphas Esaus sonne/ and bare vnto Eliphas/ Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath/ Serah/ Samma and Misa: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Aholibama Esaus wyfe the doughter of Ana sonne of Zebeō/ which she bare vnto Esau: Jeus/ Jealam and Korah.

These were dukes of the sonnes of Esau. The childern of Eliphas the first sōne of Esau were these: duke Theman/ duke Omar/ duke Zepho/ duke Kenas/ duke Korah/ duke Gaetham and duke Amalech: these are ye dukes that came of Eliphas in the lande of Edom/ and these were the sonnes of Ada.

These were the childern of Reguel Esaus sonne: duke Nahath/ duke Serah/ duke Samma/ duke Misa. These are the dukes that came of Reguel in the lande of Edom/ and these were the sonnes of Basmath Esaus wyfe.

These were the childern of Aholibama Esaus wife: duke Jeus / duke Jaelam / duke Korah these dukes came of Aholibama ỹ doughter of Ana Esaus wife. These are the childern of Esau/ and these are the dukes of them: which Esau is called Edom:

These are the childern of Seir the Horite/ the inhabitoure of the lande: Lothan/ Sobal/ Zibeon/ Ana/ Dison/ Eser and Disan. These are the dukes of ỹ horites the childern of Seir in the lande of Edom. And the childern of Lothan were: Hori and Hemam. And Lothans sister was called Thimna.

The childern of Sobal were these: Alvan/ Manahath/ Ebal/ Sepho & Onam. These were the childern of Zibeō. Ia & ana/ this was ỹ Ana ỹ fonde ỹ mules in ỹ wilderues/ as he fed his father Zibeons asses. The childern of Ana were these. Dison and Aholibama ỹ doughter of Ana.

These are the childern of Dison. Hemdan Esban/ Jethran & Cherā. The childern of Ezer were these/ Bilhan/ Seavan & Akan. The childern of Disan were: Vz and Aran.

These are the dukes that came of Hori: duke Lothan/ duke Sobal/ duke Zibeō/ duke Ana

duke Dison/duke Ezer/duke Disan. These be the dukes that came of Hory in their dukedds in the land of Seir.

These are the kynges that reigned in the lande of Edom before there reigned any kynge amonge the childern of Israel. Bela the sonne of Beor reigned in Edomea/and the name of his cyte was Dinhaba. And when Bela dyed/ Jobab the sonne of Serah out of Bezara/reigned in his steade. When Jobab was dead/ Husam of the lande of Themany reigned in his steade. And after the deth of Husam/ Hadad the sonne of Bedad which slewe the Madianytes in the feld of the Moabytes/ reigned in his steade/ and the name of his cyte was Avith. Whē Hadad was dead/ Samla of Masreka reigned in his steade. Whē Samla was dead/ Saul of the ryver Rehoboth reigned in his steade. When Saul was dead/ Baalhanan the sonne of Achbor reigned in his steade. And after the deth of Baal Hanan the sonne of Achbor/ Hadad reigned in his steade/ and the name of his cyte was Pagu. And his wifes name Mehetabeel the doughter of matred the doughter of Mesaab.

These are the names of the dukes that came of Esāu/in their kynredds/places and names: Duke Thimma/duke Alua/duke Jetheth duke Ahalibama/duke Ela/duke Pinon/duke Kenas/ duke Theman/ duke Mibzar/ duke Magdiel/ duke Iram. These be the dukes of

Edomea in their habitations/in the lande of their possessions. This Esau is the father of the Edomytes.

¶ The. xxxvij. Chapter.

AND Jacob dwelt in the lande wherein his father was a straunger/ that is to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was. xvij. yere olde/he kepte shepe with his brethren/and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll saynge of them. And Israel loued Joseph more than all his children/because he begat hym in his olde age/and he made hym a coote of many coloures.

When his brothren sawe that their father loued him more than all his brethern/they hated him and coude not speke one kynde worde vnto him. Moreouer Joseph dreamed a dreame and tolde it his brethren: wherfore they hated him yet the more. And he sayde vnto them heare I praye yow this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and loo/my shefe arose and stode vpright/and youres stode rounde aboute and made obeysaunce to my shefe. Than sayde his brethren vnto him: what/shalt thou be oure kynge or shalt thou reigne ouer us? And they hated hi yet the more/because of his dreame and of his wordes.

And he dreamed yet another dreame & told it his brethren saynge: beholde/ I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obaysaunce to me. And when he had told it vnto his father and his brethern/ his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And his brethern hated him/ but his father noted the sayngc.

His brethren went to kepe their fathers shepe in Sichem/ and Israell sayde vnto Joseph: do not thy brethern kepe in Sichem? come that I may send ꝑ to thē. And he answered here am I And he sayde vnto him: goo and see whether it be well' with thy brethren and the shepe/ and bryng me worde agayne: And sent him out of the vale of Hebron/ for to go to Sichem.

And a certayne man founde him wandryng out of his waye in the felde/ ād axed him what he soughte. And he answered: I seke my brethren/ tell' me I praye the where they kepe shepe And the man sayde/ they are departed hēce/ for I herde them say/ let vs goo vnto Dothan. Thus went Joseph after his brethren/ and founde them in Dothan.

And whē they sawe him a farr of before he came at them/ they toke counsell' agaynst him/ for to sley him/ and sayde one to another/ Beholde this dreamer cometh/ come now and let

us sley him and cast him in to some pytt/ and let vs saye that some wiked beast hath deuoured him/and let us see what his dreames wyll come to.

When Ruben herde that/he wēt about to ryd him out of their handes and sayde/ let vs not kyll him. And Ruben sayde moreouer vnto them/shed not his bloude/but cast him in to this pytt that is in the wildernes/ and laye no handes vpon him: for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

And as soone as Joseph was come vnto his brethren/they strypte him out of his gay coote that was vpon him/and they toke him and cast him in to a pytt: But the pytt was emptie and had no water therein. And they sate them doune to eate brede. And as they lyft vp their eyes and loked aboute/there came a companye of Ismaelites from Gilead/and their camels ladē with spicery/baulme/and myrre/ and were goynge doune in to Egipte.

Than sayde Juda to his brethrē/what avayleth it that we sley oure brother/ and kepe his bloude secrett: come on/ let us sell him to the Ismaelites/and let not oure handes be defyled vpon him: for he is oure brother and oure flesh. And his brethren were content. Than as the Madianites marchaunt men passed by/ they drewe Joseph out of the pytt and sold him vnto the Ismaelites for. xx. peces of syluer.

And they brought him into Egipte.

And when Ruben came agayne vnto the pytt and founde not Joseph there / he rent his cloothes and went agayne vnto his brethern sayynge: the lad is not yonder / and whether shall I goo? And they toke Josephs coote ād kylled a goote / & dypped the coote in the bloud. And they sent that gay coote & caused it to be brought vnto their father and sayd: This haue we founde: se / whether it be thy sōnes coote or no. And he knewe it sayynge: it is my sonnes coote a wicked beast hath deuoured him / and Joseph is rent in peces. And Jacob rent his cloothes / ād put sacke clothe aboute his loynes / and sorowed for his sonne a longe season.

Than came all his sonnes ād all his doughters to comforte him. And he wold not be comforted / but sayde: I will go doune in to ỹ grave vnto my sonne / mornynge. And thus his father wepte for him. And the Madianytes solde him in Egipte vnto Putiphar a lorde of Pharaos and his chefe marshall.

The. xxxviij. Chapter.

And it fortuned at that tyme that Judas went from his brethren & gatt him to a man called Hira of Odollam / and there he sawe the doughter of a man called Sua a Canaanyte. And he toke her ād went in vnto her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayne and bare a sonne and called him

Onan. And she conceaued the thyrde tyme & bare a sonne/whom she called Sela: & he was at Chesyb when she bare hem.

And Judas gaue Er his eldest sonne/a wife whose name was Thamar. But this Er Judas eldest sonne was wicked in the syghte of the LORde/wherfore the LORde slewe him. Than sayde Judas vnto Onan: goo in to thi brothers wyfe and Marie her/and styre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his: therfore when he went in to his brothers wife/he spylled it on the grounde/because he wold not geue seed vnto his brother. And the thinge which he dyd/displeased the LORde/wherfore he slew him also. Than sayde Judas to Thamar his doughter in lawe: remayne a wydow at thi fathers house/tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also/as his brethren did. Thus went Thamar & dwelt in hir fathers house.

And in processe of tyme/the doughter of Sua Judas wife dyed. Than Judas when he had left mornynge/went vnto his shepe sherers to Thimnath with his frende Hira of Odollam. And one told Thamar saynge: behold/thy father inlawe goth vp to Thimnath/to shere his shepe. And she put hy: wydows garmētes of from her and couered her with a clooke/and disgyssed herself: And sat her downe at the entrynge of Enaim which is by the hye

wayes syde to Thimnath/for because she sawe that Sela was growne/and she was not geuen vnto him to wife.

When Juda sawe her/he thought it had bene an hoore/because she had couered hyr face. And turned to her vnto the waye and sayde/come me I praye the/let me lye with the/for he knewe not that it was his doughter in lawe. And she sayde what wylt thou gyue me/for to lye with me? Thā sayde he/I will sende the a kydd frō the flocke. She answered/Than geue me a pledge tyll thou sende it. Than sayde he/what pledge shall I geue the? And she sayde: thy sygnett/thy neckelace/and thy staffe that is in thy hande. And he gaue it her and lay by her/and she was with child by him. And she gatt her vp and went and put her mantell from her/ād put on hir widowes rayment agayne.

And Judas sent the kydd by his neybure of Odollam/for to fetch out his pledge agayne from the wifes hande. But he fownde her not. Than asked he the men of the same place sayinge: where is the whoore that satt at Enaim in the waye? And they sayde: there was no whoore here. And he came to Juda agayne sayinge: I can not fynde her/and also the men of the place sayde: that there was no whoore there. And Juda sayde: let her take it to her/lest we be shamed: for I sente the kydd & thou coudest not fynde her.

And it came to passe that after. iij. mones

thes/one tolde Juda saynge: Thamar thy dous ghter in lawe hath played the whoore/and with playnge the whoore is become great with chil= de. And Juda sayde: bynge her forth ād let her be brente. And when they brought her forth/ she sent to her father in lawe saynge: by the mā vnto whome these thinges pertayne/am I with childe. And sayd also: loke whose are this seall necklace/and staffe. And Juda knewe them saynge: she is more righteous thā I/because I gaue her not to Sela my sōne. But he laye with her nomore.

When tyme was come that she shulde be de lyuered/beholde there was.ij. twynnes in hyr wōbe. And as she traveled/the one put out his hande and the mydwife toke and bownde a red threde aboute it saynge: this wyll come out fyrst. But he plucked his hande backe agayne/ and his brother came out. And she sayde: wher= fore hast thou rent a rent vppon the? and cal= led him Pharez. And afterward came out his brother that had the reade threde about his hā de/which was called Zarah.

The.xxxix.Chapter.

Joseph was brought vnto Egipte/ād Putiphar a lorde of Pharaos: ād his chefe marshall an Egiptian / bought him of ỹ Ismaelites which brought hi thither

Joseph was sold

And the LORde was with Joseph/and he was a luckie felowe and continued in the house of his master the Egiptian. And his master sawe that the ORde was with him and that the LORde made all that he dyd prosper in his hande: Wherfore he founde grace in his masters syghte/and serued him. And his master made him ruelar of his house/and put all that he had in his hande. And as soone as he had made him ruelar ouer his house ād ouer all that he had/the LORde blessed this Egiptians house for Josephs sake/and the blessynge of the LORde was vpon all that he had: both in the house and also in the feldes. And therfore he left all that he had in Josephs hande/and loked vpon nothinge that was with him/saue only on the bread which he ate. And Joseph was a goodly personeȝ a well fauored

And it fortuned after this/that his masters wife cast hir eyes vpon Joseph and sayde come lye with me. But he denyed and sayde to her: Beholde/my master woteth not what he hath in the house with me/but hath committed all that he hath to my hande He him selfe is not greatter in the house than I/ād hath kepte rothinge frō me/but only the because thou art his wife. How than can I do this great wykednes/for to synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her/to slepe nere her or to be in her company.

And it fortuned aboute the same season / that Joseph entred in to the house/ to do his busynes: and there was none of the housholde by/in the house. And she caught him by the garment sayinge: come slepe with me. And he left his garment in hir hande ād fled and gott him out When she sawe that he had left his garmēt in hir hande / and was fled out/ she called vnto the men of the house/ and tolde them sayinge: See/ he hath brought in an Hebrewe vnto vs to do vs shame. for he came in to me/ for to haue slept wyth me. But I cried with a lowde voyce. And when he harde/ that I lyfte vp my voyce and cryed/ he left his garment with me and fled awaye and got him out.

And she layed vp his garment by her/ vntill hir lorde came home. And she told him accordynge to these wordes sayinge. This Hebrues servaunte which thou hast brought vnto vs came in to me to do me shame. But as soone as I lyft vp my voyce and cryed / he lefte his garment with me and fled out. When his master herde the wordes of his wyfe which she tolde him sayinge: after this maner dyd thy servaunte to me/ he waxed wroth.

And he toke Joseph and put him in prysson: euen in the place where the kynges prisoners laye bounde. And there contynued he in preson. But the LORde was with Joseph ād shewed him mercie/ and gott him fauoure in the syghte of the keper of ỹ preson which com-

mytted to Josephs hãde all the presoners that were in the prison housse. And what soeuer was done there/ yͤ dyd he. And the keper of the prisõ loked vnto nothinge that was vnder his hande/ because the LORde was with him/ & because that what soeuer he dyd/ the LORde made it come luckely to passe.

The xl. Capter.

AND it chaunced after this / that the chefe butlar of the kynge of Egipte and his chefe baker had offended therelorde the kynge of Egypte. And Pharao was angrie with them and put thẽ in warde in his chefe marshals house: euen in yͤ prison where Joseph was bownd. And the chefe marshall gaue Joseph a charge with them/ & he serued them. And they contynued a season in warde.

And they dreamed either of them in one nyghte: both the butlar and the baker of the kynge of Egipte which were bownde in the prison house / either of them his dreame/ and eche mãnes dreame of a sondrie interpretation When Joseph came in vnto them in the morynge/ and loked apon them: beholde / they were sadd. And he asked them saynge / wherfore loke ye so sadly to daye: They answered him / we haue dreamed a dreame / and haue no man to declare it. And Joseph sayd

de vnto the. Interpretynge belongeth to God but tel me yet.

And the chefe butlar tolde his dreame to Joseph and sayde vnto him: In my dreame me thought there stode a vyne before me / and in the vyne were .iij. braunches / and it was as though it budded / & her blossõs shotte forth: & ỹ grapes there of waxed rype. And I had Pharaos cuppe in my hande / and toke of the grapes and wronge them in to Pharaos cuppe / & delyvered Pharaos cuppe in to his hande.

And Joseph sayde vnto him / this is the interpretacion of it. The .iij. braunches ar thre dayes: for within thre dayes shall Pharao lyft vp thine heade / and restore the vnto thyne office agayne / and thou shalt delyuer Pharaos cuppe in to his hãde / after the old maner / even as thou dydest when thou wast his butlar. But thinke on me with the / when thou art in good case / and shewe mercie vnto me. And make mencion of me to Pharao / and helpe to bryng me out of this house: for I was stollen out of the lande of the Hebrues / & here also haue I done nothige at all wherfore they shulde haue put me in to this dongeon.

When the chefe baker sawe that he had well interpretate it / he sayde vnto Joseph / me thought also in my dreame / ỹ I had .iij. wyker baskettes on my heade: And in ỹ vppermost basket / of all maner bakemeates for Pharao.

And the byrdes ate them out of the basket apon my head

Joseph answered and sayde: this is the interpretation therof. The. iij. basketes are. iij. dayes/ for this daye. iij. dayes shall Pharao take thy heade from the/ and shall hange the on a tree/ and the byrdes shall eate thy flesh from of the.

And it came to passe the thyrde daye which was Pharaos byrth daye/ that he made a feast vnto all his servauntes. And he lyfted vpp the head of the chefe buttelar and of the chefe baker amonge his servauntes. And restored the chefe buttelar onto his buttelarshipe agayne/ and he reched the cuppe in to Pharaos hande/ & hanged the chefe baker: euē as Joseph had interpretated vnto thē. Notwithstonding the chefe buttelar remembred not Joseph/ but forgat hym.

The. xli. Capter.

AND it fortuned at. ij. yeres end/ that Pharao dreamed/ and thought that he stode by a ryuers syde/ and that there came out of the ryuer. vij. goodly kyne and fatt fleshed/ and fedd in a medowe. And him thought that. vij. other kyne came vp after them out of the ryuer euelfauored and leane fleshed and stode by the other vpon the brynke

of the ryuer. And the euill fauored and lene fleshed kyne ate vp the .vij. welfauored and fatt kyne: and he awoke their with.

And he slepte agayne and dreamed the second tyme/ that .vij. eares of corne grewe apon one stalke rancke and goodly. And that .vij. thynne eares blasted with the wynde/ spronge vp after them: and that the .vij. thynne eares deuowred the .vij. rancke and full eares. And than Pharao awaked: and se/ here is his dreame. When the morynge came/ his sprete was troubled. And he sent and called for all the soythsayers of Egypte and all the wyse men there of/ and told them his dreame: but there was none of them that coude interprete it vnto Pharao.

Than spake the chefe buttelar vnto Pharao saynge. I do remembre my fawte this daye. Pharao was angrie with his seruauntes/ and put in warde in the chefe marshals house both me and the chefe baker. And we dreamed both of vs in one nyght and ech mannes dreame of a sondrye interpretation.

And there was with vs a yonge man/ an Hebrue borne/ seruaunte vnto the chefe marshall. And we told him/ and he declared oure dreames to vs acordynge to ether of oure dreames. And as he declared them vnto vs/ euen so it came to passe. I was restored to myne office agayne/ and he was hanged.

Than Pharao sent and called Joseph. And they made him haste out of preson. And he shaued him self and chaunged his rayment/ & went in to Pharao. And Pharao sayde vnto Joseph: I haue dreamed a dreame and no man can interpretate it/ but I haue herde saye of the/ as soone as thou hearest a dreame / thou dost interpretate it. And Joseph answered Pharao sayinge: God shall geue Pharao an answere of peace without me.

Pharao sayde vnto Joseph: in my dreame me thought I stode by a ryvers syde/ and there came out of the ryver vij fatt fleshed ād well fauored kyne/ and fedd in the medowe. And then. vij. other kyne came vp after them/ poore and very euell fauored ād leane fleshed: so that I neuer sawe their lyke in all the lande of Egipte in euell fauordnesse. And the. vij. leane and euell fauored kyne ate vpp the first. vij. fatt kyne And when they had eaten them vp/ a man could not perceaue that they had eatē them: for they were still as evyll fauored as they were at the begynnynge. And I awoke.

And I sawe agayne in my dreame. vij. eares sprynge out of one stalk full and good/ and. vij. other eares wytherd/ thinne and blasted with wynde / sprynge vp after them. And the thynne eares deuowred the. vij. good eares. And I haue tolde it vnto the soth-

sayers/but no man can tell me what it meaneth.

Then Joseph sayde vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The vij. good kyne are. vij yeres: & the. vij. good eares are. vij. yere also/and is but one dreame. Ly kewyse/the. vij. thynne and euell fauored kyne that came out after them / are. vij. yeares: and the .vij. empte and blasted eares shalbe vij. yeares of hunger. This is that which I sayde vnto Pharao/ that God doth shewe Pharao what he is aboute to doo.

Beholde there shall come. vij. yere of great plenteousnes through out all the lande of Egypte. And there shall aryse after them vij. yeres of hunger. So that all the plenteousnes shalbe forgeten in the lande of Egypte. And the hunger shall consume the lande: so that the plenteousnes shall not be once sene in the land by reason of that hunger that shall come after/for it shalbe exceading great And as concernynge that the dreame was dubled vnto Pharao the second tyme/it betokeneth that the thynge is certanly prepared of God/and that God will shortly bringe it to passe.

Now therfore let Pharao provyde for a man of vnderstondynge and wysdome / and sett him over the lande of Egipte. And let

Pharao make officers ouer the lande/and take vp the fyfte parte of the land of Egipte in the vij. plenteous yeres and let them gather all the foode of these good yeres that come/ād lay vp corne vnder the power of Pharo: that there may be foode in the cities/ and there let them kepte it: that there may be foode in stoore in the lande/agaynst the. vij. yeres of hunger which shall come in the lande of Egipte/ and that the lande perishe not thorow hunger.

And the saynge pleased Pharao ād all his seruauntes. Than sayde Pharao vnto his seruauntes: where shall we fynde soch a mā as this is/ that hath the spirite of God in him? wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/ there is no man of vnderstondyng nor of wysdome lyke vnto the Thou therfore shalt be ouer my house/ and accordinge to thy worde shall all my people obey: only in the kynges seate will I be aboue the. And he sayde vnto Joseph: beholde/ I haue sett the ouer all the lande of Egipte. And he toke off his rynge from his fyngre/ and put it vpon Josephs fingre/ and arayed him in raymēt of bisse/ and put a golden cheyne aboute his necke and set him vpon the best charett that he had sa ue one. And they cryed before him Abrech/ād that Pharao had made him ruelar ouer all the lande of Egipte.

And Pharao sayde vnto Joseph: I am Pharao/ without thi will/ shall no man lifte vp

ther his hande or fote in all the lande of Egip-
te. And he called Josephs name Zaphnath
Paenea. And he gaue him to wyfe Asnath the
doughter of Potiphara preast of On. Than
went Joseph abrode in the lãde of Egipte. And
he was .xxx. yere olde whẽ he stode before Pha
rao kynge of Egipte. And than Joseph depar
ted from Pharao/ and went thorow out all the
lande of Egipte.

And in the .vij. plẽteous yeres they made she-
ves and gathered vp all the fode of the .vij.
plenteous yeres which were in the lande of E-
gipte and put it in to the cities. And he put
the food of the feldes that grewe rounde ab-
oute euery cyte: euen in the same. And Jo-
seph layde vp corne in store/ lyke vnto the san-
de of the see in multitude out of mesure / vn-
tyll he left nombrynge: for it was with out
nombre.

And vnto Joseph were borne .ij. sonnes be-
fore the yeres of hunger came / which Asnath
the doughter of Potiphara preast of On/ bare
vnto him. And he called the name of the first
sonne Manasse/ for God (sayde he) hath made
me forgett all my labour & all my fathers hus-
holde. The seconde called he Ephraim/ for God
(sayde he) hath caused me to growe in the lan-
de of my trouble.

And when the .vij. yeres of plenteousnes
that was in the lande of Egypte were ended/
than came the .vij. yeres of derth/ accordynge as

Chapter.xlij.

Joseph had sayde. And the derth was in all landes: but in the lãde of Egipte was there yet foode. When now all the lande of Egipte began to hunger/than cried the people to Pharao for bread. And Pharao sayde vnto all Egipte: goo vnto Joseph/and what he sayth to you that doo And when the derth was thorow out all the lande/Joseph opened all that was in the cities and solde vnto the Egiptiãs And hunger waxed sore in the land of Egipte. And all countrees came to Egipte to Joseph for to bye corne: because that the hunger was so sore in all landes.

The.xlij. Chapter.

When Jacob sawe that there was corne to be solde in Egipte/he sayde vnto his sõnes: why are ye negligent: beholde/I haue heard that there is corne to be solde in Egipte. Gete you thither and bye vs corne frõ thẽce/that we may e lyue and not dye. So went Josephs ten brethern doune to bye corne in Egipte/for Benjamin Josephs brother wold not Jacob sende with his other brethren: for he sayde: some myssfortune myght happen him

And the sonnes of Israell came to bye corne amonge other that came/for there was derth also in the lande of Canaan. And Jos

seph was gouerner in the londe/and solde corne to all the people of the londe. And his brethren came/ and fell flatt on the grounde before him When Joseph sawe his brethern/ he knewe them: But made straunge vnto them/ and spake rughly vnto them saynge: Whence come ye: and they sayde: out of the lande of Canaan/to bye vitayle. Joseph knewe his brethern/but they knewe not him.

And Joseph remembred his dreames which he dreamed of them/and sayde vnto them: ye are spies/and to se where the lande is weake is youre comynge. And they sayde vnto him: nay my lorde: but to bye vitayle thy seruauntes are come. We are all one mans sonnes/ and meane truely/and thy seruauntes are no spies. And he sayde vnto them: nay verely/but euen to se where the land is weake is youre comynge. And they sayde: we thi seruauntes are: xij. brethern/the sonnes of one man in the lande of Canaan. The yongest is yet with oure father/ and one no man woteth where he is.

Joseph sayde vnto them/that is it that I sayde vnto you/ that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharao/ ye shall not goo hence/ vntyll youre yongest brother be come hither. Sende therfore one of you and lett him fett youre

brother/and ye shalbe in preason/ In the meane season. And thereby shall youre wordes be proued/whether there be any trueth in you: or els by the lyfe of Pharao/ye are but spies. And he put them in warde thre dayes.

And Joseph sayde vnto thē the thyrd daye: This doo and lyue/for I feare Gode Yf ye mene no hurte/let one of youre brethern be bounde in the preason/and goo ye and brynge the necessarie foode vnto youre housholdes/and brynge youre yongest brother vnto me: that youre wordes maye be beleved/ād that ye dye not And they did so.

Than they sayde one to a nother: we haue verely synned agaynst oure brother/in that we sawe the anguysh of his soull when he besought us/& wold not heare him: therfore is this trouble byll come apon us. Ruben answered thē sayinge: sayde I not vnto you that ye shulde not synne agaynst the lad: but ye wolde not heare And now verely see/his bloude is requyred.

They were not awares that Joseph vnderstode them/for he spake vnto them by an interpreter. And he turned from them and wepte/and than turned to them agayne ād comened with them/and toke out Simeon from amonge thē and bownde him before their eyes/ād commaunded to fyll their sackes wyth corne/and to put euery mans money in his sacke/and to geue them vitayle to spende by the waye. And so it was done to them.

And they laded their asses with the corne and departed thence. And as one of them opened his sacke/for to geue his asse prauender in the Inne/he spied his money in his sacks mouth And he sayde vnto his brethren: my money is restored me agayne/& is eue in my sackes mouth Then their hartes fayled them/and were astoynyed and sayde one to a nother: how cometh it that God dealeth thus with us?

And they came vnto Jacob their father vnto the lande of Canaan/and tolde him all that had happened them saynge. The lorde of the lande spake rughly to us/and toke us for spyes to serche the countre. And we sayde vnto him: we meane truely and are no spies. We be. xij. brethren sones of oure father/one is awaye/and the yongest is now with oure father in the lande of Canaan.

And the lorde of the countre sayde vnto us: here by shall I knowe yf ye meane truely: leaue one of youre brethern here with me/and take foode necessary for youre housholdes and get you awaye/and bringe youre yongest brother vnto me: And thereby shall I knowe that ye are no spyes/but meane truely: So will I delyuer you youre brother agayne/and ye shall occupie in the lande.

And as they emptied their sackes/beholde: everymans bundell of money was in his sacke And when both they and their father sawe the bundells of money/they were afrayde.

And Jacob their father sayde vnto them: Me haue ye robbed of my childern: Joseph is away/ and Simeon is awaye / and ye wilt take Ben Jamin awaye. All these thinges fall vpon me. Ruben answered his father saynge: Slee my two sonnes/ yf I bringe him not to the agayne. Delyuer him therfore to my honde/ and I wilt bringe him to the agayne: And he sayde: my sonne shall not go downe with you. For his brother is dead / and he is left alone Moreouer some myssortune myght happen vpon him by the waye which ye goo. And so shuld ye bringe my gray head with sorowe vnto the graue.

The.xliij. Chapter.

AND the derth waxed sore in the lande. And when they had eate vp that corne which they brought out of the lande of Egipte/ their father sayde vnto them: goo agayne and by vs a litle food. Than sayde Juda vnto him: the man dyd testifie vnto vs sayinge: loke that ye see not my face excepte youre brother be with you. Therfore yf thou wilt sende oure brother with vs/ we wyll goo and bye the food. But yf thou wylt not sende him/ we wyll not goo: for the man sayde vnto vs: loke that ye see not my face/ excepte youre brother be with you.

And Israell sayde: wherfore delt ye so cruelly with me/ as to tell the man that ye had yet

another brother: And they sayde: The man asked vs of oure kynred sayinge: is youre father yet on lyue: haue ye not another brother: And we tolde him acordynge to these wordes. How cowd we knowe that he wolde byd vs bringe oure brother downe with vs: Than sayde Juda onto Israell his father: Send the lad with me/ and we wyll ryse and goo/ that we maye lyue and not dye: both we/ thou and also oure children. I wilbe suertie for him/ and of my handes requyre him. Yf I bringe him not to the and sett him before thine eyes/ than let me bere the blame for euer. For except we had made this tariēg: by this we had bene there twyse and come agayne.

Than their father Israel sayde vnto the: Yf it must nedes be so now: than do thus/ take of the best frutes of the lande in youre vessell̄es/ and bringe the man a present/ a curtesie bawlme/ and a curtesie of hony/ spyces and myrre/ dates and almondes. And take as mocke money more with you. And the money that was brought agayne in youre sackes/ take it agayne with you in youre handes/ peradeuenture it was some ouersyghte.

Take also youre brother with you/ and aryse and goo agayne to the man. And God almighte geue you mercie in the sighte of the man and send you youre other brother

and also Bē Jamin/and I wilbe as a mā rob bed of his childern.

Thus toke they the present and twise so moch moze money with them/and Ben Jamim. And rose vp/went downe to Egipte / and presented them selfe to Joseph. When Joseph sawe Ben Jamin with them / he sayde to the ruelar of his house: bringe these men home/and sley and make redie: for they shall dyne with me at none. And the man dyd as Joseph bad/and brought them in to Josephs house.

When they were brought to Josephs house/ they were afrayde ād sayde: be cause of the mo ney yͭ came in oure sackes mouthes at the first tyme/are we brought/to pyke a quarell with vs & to laye sonne thinge to oure charge: to bringe us in bondage and oure asses also. Therfore ca me they to the man that was the ruelar ouer Jo sephs house/and comened with him at the doo re and sayde:

Sir/we came hither at the first tyme to bye foode/and as we came to an Inne and opened oure sackes: beholde/euery mannes money was in his sacke with full weghte: But we haue brought it agene with us / & other mony haue we brought also in oure handes/to bye foode/but we can not tell who put oure money in oure sac kes.

And he sayde: be of good chere / feare not: Youre God and the God of youre fathers hath put you that treasure in youre sackes/ for I had

youre money. And he brought Simeon out to them ād led thē in to Josephs house/ & gaue thē water to washe their fete/ and gaue their asses prauender: And they made redie their present against Joseph came at none/ for they herde saye that they shulde dyne there.

When Joseph came home/they brought the present in to the house to him/which they had in their handes/ād fell flat on the grounde be for him. And he welcomed thē curteously saing: is youre father that old man which ye tolde me of/in good healthe? and is he yet alyue? they answered: thy servaunte oure father is in good healthe/ād is yet alyue. And they bowed them selues and fell to the grounde.

And he lyfte vp his eyes & behelde his brother Ben Jamin his mothers sonne/ & sayde: is this youre yongest brother of whome ye sayde vnto me? And sayde: God be mercyfull vnto ȳ my sonne. And Joseph made hast(for his hert dyd melt vpon his brother)and soughte for to wepe/ & entred in to his chambre/ for to wepe there. And he wasshed his face and came out & refrayned himselfe/ & bad sett bread on the table

And they prepared for him by himselfe/and for them by them selues/and for the Egiptians which ate with him by them selues/ because the Egyptians may not eate bread with the Hebrues / for that is an abhomynacyon vnto the Egiptians. And they satt before him: the eldest acordynge vnto his

age/and the yongest acordyng vnto his youth. And the men maruoeled amonge them selues. And they broughte rewardes vnto them from before him: but Ben Jamins parte was fyue tymes so moch as any of theirs. And they ate and they dronke/and were dronke wyth him.

The. xliij. Chapter.

AND he commaunded the rueler of his house saynge: fyll the mens sackes with food/as moch as they can carie/and put euery mans money in his bagge mouth/and put my syluer cuppe in the sackes mouth of the yongest and his corne money also. And he dyd as Joseph had sayde. And in ỹ mornynge as soone as it was lighte/the mẽ were let goo with their asses.

And when they were out of the cytie and not yet ferre awaye/Joseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them/and saye vnto them: wherfore haue ye rewarded euell for good? is that not the cuppe of which my lorde drynketh/ād doth he not prophesie therin? ye haue euell done one that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered him: wherfore sayth my lorde soch wordes? God forbydd that thy seruāuntes shulde doo so. Behold/the money which we founde in oure sackes mouthes/we brought agayne vnto the/ out of the lande of Canaā: how then shulde we steale

out of my lordes house/ether syluer or golde/ with whosoeuer of thy seruauntes it be founde let him dye/and let vs also be my lordes bondmen. And he sayde: Nowtherfore acordynge vnto youre woordes/he with whom it is found/shalbe my seruaunte:but ye/shalbe harmeslesse.

And attonce euery man toke downe his sacke to the grounde/ād every man opened his sacke. And he serched/and began at the eldest & left at the yongest. And the cuppe was founde in Ben Jamins sacke. Then they rent their clothes/and laded euery man his asse and went agayne vnto the cytie. And Juda and his brethrē came to Josephs house/for he was yet there/ād they fell before him on the grounde. And Joseph sayde vnto thē: what dede is this which ye haue done: wist ye not that soch a man as I can prophesie:

Then sayde Juda: what shall we saye vnto my lorde/what shall we speake or what excuse can we make: God hath founde out ỹ wickednesse of thy seruauntes. Beholde/both we and he with whom the cuppe is founde/are thy seruauntes. And he answered: God forbyd ỹ I shulde do so/the man with whom the cuppe is founde/he shalbe my seruaunte:but goo ye in peace vn to youre father.

Then Juda went vnto him and sayde: oh my lorde/ let thy servaunte speake a worde in my lordes audyence/and be not wroth with

thi seruaunte: for thou art euen as Pharao. My lorde axed his seruaunte saynge: haue ye a father or a brother? And we answered my lorde/ we haue a father that is old/ and a yonge lad which he begat in his age: and the brother of the sayde lad is dead/ & he is all that is left of that mother. And his father loueth him.

Then sayde my lorde vnto his seruaunte bringe him vnto me/ that I maye sett myne eyes apon him. And we answered my lorde/ that the lad coude not goo from his father/ for if he shulde leaue his father/ he were but a dead man. Than saydest thou vnto thy seruauntes: excepte youre yongest brother come with you/ loke that ye se my face no moare.

And when we came vnto thy seruaunt oure father/ we shewed him what my lorde had sayde. And when oure father sayde vnto vs/ goo agayne and bye vs a litle fode: we sayd/ that we coude not goo. Neverthelesse if oure youngeste brother go with vs then will we goo/ for we maye not see the mannes face/ excepte oure yongest brother be with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me .ij. sonnes. And the one went out from me and it is sayde of a suertie that he is torne in peaces of wyld beastes/ and I sawe him not sence. Yf ye shall take this also awaye frō me and some myssfortune happen apon him/ then shall ye bringe my gray heed with sorow vnto the grave.

Now therfore whē I come to thy servaunt my father/ yf the lad be not with me: seinge that his lyfe hāgeth by the laddes lyfe/ then as soone as he seeth that the lad is not come/ he will dye. So shall we thy servaūtes bringe the gray hedde of thy servaunt oure father with sorow vnto the grave. For I thy servaunt became suertie for the lad vnto my father & sayde: yf I bringe him not vnto the agayne. I will bere the blame all' my life lōge. Now therfore let me thy servaunt byde here for ỹ lad/ & be my lordes bondman: & let the lad goo home with his brethern. For: how can I goo vnto my father/ and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

The. xlv. Chapter.

AND Joseph coude no longer refrayne before all them that stode aboute him/ but commaunded that they shuld goo all out from him/ and that there shuld be no man with him/ whyle he vttred him selfe vnto his brethern. And he wepte alowde/ so that the Egiptians and the house of Pharao herde it. And he sayde vnto his brethern: I am Joseph: doth my father yet lyue? But his brethern coude not answere him/ for they were abasshed at his presence.

And Joseph sayde vnto his brethern: come nere to me/ and they came nere. And he

sayde: I am Joseph youre brother whom ye sold in to Egipte. And now be not grevued therwith / nether let it seme a cruel thynge in youre eyes / that ye solde me hither. For God dyd send me before you to saue lyfe. For this is the seconde yere of derth in the lande / and fyue moo are behynde in which there shall nether be earynge nor herveste.

Wherfore God sent me before you to make prouision / that ye myghte continue in the erth and to save youre lyues by a greate delyueraunce. So now it was not ye that sent me hither / but God: and he hath made me father vnto Pharao and lorde ouer all his house / and ruler in all the land of Egipte. Hast you ād goo to my father and tell him / this sayeth thy sonne Joseph: God hath made me lorde ouer all Egipte. Come downe vnto me and tarye not / And thou shalt dwell in the londe of Gosan & be by me: both thou and thi children / and thi childerns children: and thy shepe / and beestes and all that thou hast. There will I make prouision for the: for there remayne yet v yeres of derth / lest thou and thi household and all that thou hast perish.

Beholde / youre eyes do se / and the eyes also of my brother Ben Jamin / that I speake to you by mouth. Therfore tell my father of all my honoure which I haue in Egipte and of all that ye haue sene / ād make hast and bringe m

father hither. ¶ And he fell on his brother Ben Jamis necke & wepte/ & Ben Jamin wepte on his necke. Moreouer he kyssed all his brethern and wepte apon them. And after that/ his brethern talked with him. And when the tidynges was come vnto Pharaos house the Josephes brethern were come/it pleased Pharao well and all his seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethern/this do ye: lade youre beestes & get you hence/And when ye be come vnto the londe of Canaan/ take youre father and youre housholdes and come vnto me/and I will geue you the beste of the lande of Egipte / and ye shall eate the fatt of the londe. And commaunded also. This do ye: take charettes with you out of the lande of Egipte/ for youre childern and for youre wyues: and bringe youre father and come. Also/regarde not youre stuff/for the goodes of all the londe of Egipte shalbe yours.

And the childern of Israell dyd euen so/ And Joseph gaue them charettes at the commaundment of Pharao/and gaue them vitayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue iij. hundred peces of syluer and.v. chaunge of rayment. And vnto his father he sent after the same maner: x. he asses laden with good out of Egipte/and. x. she asses laden with corne/bred and meate: to serue his

father by the waye. So sent he his brethern a
waye/and they departed. And he sayde vn
to them: se that ye fall not out by the waye.

And they departed from Egipte and came
in to the land of Canaan vnto Jacob their fa
ther/and told him seynge. Joseph is yet a lyue
and is gouerner ouer all the land of Egipte.
And Jacobs hert wauered/for he beleued the
not. And they tolde him all the wordes of Jo
seph which he had sayde vnto them. But when
he sawe the charettes which Joseph had sent
to carie him/then his spirites reuiued. And Is
rael sayde. I haue ynough/yf Joseph my sonne
ne be yet alyue: I will goo and se him/yer that
I dye.

The. xlvi. Chapter.

ISrael toke his iourney with all that
he had/and came vnto Berseba and
offred offrynges vnto the God of his
father Isaac. And God sayde vnto Israel in a
vision by nyghte/and called vnto him: Jacob
Jacob. And he answered: here am I. And he
sayde: I am that mighte God of thy father/
feare not to goo downe in to Egipte. For I
will make of the there a great people. I will go
downe with ỹ in to Egipte/& I will also bring
ge the vp agayne/& Joseph shall put his hand
apon thine eyes.

And Jacob rose vp from Berseba. And the
sonnes of Israel caried Jacob their father/and

their childern and their wyues in the charet-
tes which Pharao had sent to carie him. And
they toke their catell ād the goodes which they
had gotten in the land of Canaan/ and came
in to Egipte: both Jacob and all his seed with
him/ his sonnes and his sonnes sonnes with
him: his doughters and his sonnes doughters
and all his seed brought he with him in to Egipte.

These are the names of the childern of Israel which came in to Egipte/ both Jacob and his sonnes: Rubē Jacobs first sonne. The childern of Ruben: Hanoch/ Pallu/ Hezron and Charmi. The childern of Simeon: Jemuel/ Jamin/ Ohad/ Jachin/ Zohar and Saul the sonne of a Cananitish woman The childern of Leui: Gerson/ Kahath and Merari. The childern of Juda: Er/ Onan/ Sela/ Pharez and Zerah/ but Er and Onan dyed in the lande of Canaan. The childern of Pharez/ Hezrō & Hamul. The childern of Jsachar: Tola/ Phuva Job and Semmon. The childern of Sebulon: Sered/ Elon and Jahelel. These be the childern of Lea which she bare vnto Jacob in Mesopotamia with his doughter Dina. All these soulles of his sonnes and doughters make. xxx and vi.

The childern of Gad: Ziphion/ Haggi/ Suni/ Ezbon/ Eri/ Arodi and Areli. The childern of Asser: Jemna/ Jesua/ Jesui/ Brya and Se-

rah their sister. And the childern of Bya were Heber and Malchiel. These are the childern of Silpha whom Labā gaue to Lea his doughter. And these she bare vnto Jacob in nombre xvi. soules.

The childern of Rahel Jacobs wife: Joseph and ben Jamin. And vnto Joseph in the lōde of Egipte were borne: Manasses and Ephraim which Asnath the doughter of Potiphara preast of On bare vnto him. The childern of Ben Jamin: Bela/ Becher/ Asbel/ Gera/ Naeman/ Ehi Ros Mupim/ Hupim and Ard. These are the childern of Rahel which were borne vnto Jacob: xuij. soules all together.

The childern of Dan: Husim. The childern of Nepthali: Jahezeel/ Guni/ Jezer and Sillem. These are the sonnes of Bilha which Laban gaue vnto Rahel his doughter/ and she bare these vnto Jacob/ all together. vij. soules All the soules that came with Jacob into Egipte which came out of his loyns (beside his sonnes wifes) were all togither. lx. and. vi. soules. And the sonnes of Joseph/ which were borne him in egipte were. ij. soules: So that all the soules of the house of Jacob which came in to Egipte are lxx.

And he sent Juda before him vnto Joseph that the waye myghte be shewed him vnto Gosan/ and they came in to the lande of Gosan And Joseph made redie his charett and went agaynst Israell his father vnto Gosan/ ād pre-

sented him selfe vnto him/and fell on his nec
ke and wepte vpon his necke a goode whyle.
And Israel sayd vnto Joseph: Now I am cō-
tēt to dye/in somoch I haue sene the/that thou
art yet alyue.

And Joseph sayde vnto his brethrē and vn
to his fathers house: I will goo & shewe Pha
rao and tell him: that my brethern and my fa-
thers house which were in the lāde of Canaan
are come vnto me/and how they are shepars
des(for they were men of catell)and they haue
brought their shepe and their oxen and all that
they haue with them. Yf Pharao call you and
axe you what youre occupation is/saye: thi ser-
uauntes haue bene occupyed aboute catell; frō
oure chilhode vnto this tyme: both we and oure
fathers/that ye maye dwell in the lande of Go-
san. For an abhominacyon vnto the Egiptians
are all that feade shepe.

The. xlvij. Chapter.

And Joseph wēt and tolde Pharao
and sayde: my father and my bre-
thern their shepe and their beastes
and all that they haue/are come out of the lāde
of Canaan and are in the lande of Gosan. And
Joseph toke a parte of his brethern: euen fyue of
them/and presented them vnto Pharao. And
Pharao sayde vnto his brethern: what is youre
occupation? And they sayde vnto Pharao: fea-
ders of shepe are thi seruauntes/both we ād al-
so oure fathers. They sayde moreouer vnto Ph

rao: for to sogeorne in the lande are we come/ for thy seruauntes haue no pasture for their shepe so sore is the fameshment in the lande of Canaan. Now therfore let thy seruauntes dwell in the lande of Gosan.

And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto the. The londe of Egipte is open before the: In the best place of the lande make both thy father and thy brothren dwell: And even in the lond of Gosan let them dwell. Moreouer yf thou knowe any men of actuyte amonge them / make them ruelars ouer my catell. And Joseph brought in Jacob his father and sett him before Pharao And Jacob blessed Pharao. And Pharao axed Jacob/ how old art thou? And Jacob sayde vnto Pharao: the dayes of my pilgremage are an hundred and. xxx. yeres. Few and euell haue the dayes of my lyfe bene/ and haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of their pilgremages. And Jacob blessed Pharao and went out from him. And Joseph prepared dwellinges for his father and his brethern/ and gaue them possessions in the londe of Egipte/ in the best of the londe: euē in the lande of Racmses/ as Pharao commaunded. And Joseph made prouysion for his father/ his brethern and all his fathers housholde/ as yonge childern are fedd with bread.

There was no bread in all the londe / for the derth was exceadige sore: so yͭ yͭ lōde of Egipte & yͭ lōde of Canaan/ were fameshyd by yͭ reason

of ỹ derth. And Joseph brought together all ỹ money ỹ was founde in ỹ lãde of Egipte and of Canaan/for ỹ corne which they boughte: & he layde vp the money in Pharaos housse.

When money fayled in the lãde of Egipte & of Canaan/all the Egiptians came vnto Joseph and sayde: geue us sustenaunce: wherfore suffrest thou vs to dye before the/for oure money is spent. Then sayde Joseph: bringe youre catell/and I will geue yow for youre catell/yf ye be without money. And they brought their catell vnto Joseph. And he gaue them bread for horses and shepe/and oxen and asses: so he fed them with bread for all their catell that yere.

When that yere was ended/they came vnto him the nexte yere and sayde vnto him: we will not hyde it from my lorde/how that we haue nether money nor catell for my lorde: there is no moare left for my lorde/but euen oure bodies and oure londes. Wherfore let vs not dye before thyne eyes/and the londe to goo to noughte: bye us and oure landes for bread: and let both vs and oure londes be bonde to Pharao. Geue vs seed/that we may liue & not dye/& that the londe goo not to waste.

And Joseph boughte all the lande of Egipte for Pharao. For the Egiptians solde euery man his londe because the derth was sore apon them: and so the londe became Pharaos. And he appoynted the people vnto the cities/from one syde of Egipte vnto the other: only the londe of the Prestes boughte he not. For there

*Theblīde gydes gett previleges frō beaūge with their brethrē contraiye to Christes la=we of love. And of the=se prestes of idolles did oure cōpas=sīge yvetre=es lerne to crepe vp by litle & litle & to cōpasse ÿ greate trees of ÿ world with hypo=crisye/ ad to thrust ÿ ro=tes of idola ttysse super=stition in to thē & to suc ke out ÿ iuce of thē with their poe=trye/ tille all

was an ordinaūce made by Pharao for ÿ *pre astes/ that they shulde eate that which was ap poynted vnto them: which Pharao had geuen them wherfore they solde not their londes.

Then Joseph sayde vnto the folke: beholde I haue boughte you this daye ād youre landes for Pharao. Take there seed and goo sowe the londe. And of the encrease/ ye shall geue the fyf te parte vnto Pharao/ and .iiij. partes shalbe you re awne/ for seed to sowe the feld: and for you/ and them of youre housholdes/ and for you re childern/ to eate. And they answered: Thou haste saued oure lyves Let vs fynde grace in the syghte of my lorde/ and let us be Pharaos ser=vaūtes. And Joseph made it a lawe ouer the lā=de of Egipte vnto this daye: that men must ge=ue Pharao the fyfte parte/ excepte the londe of the preastes only/ which was not bond vnto Pharao.

And Israel dwelt in Egipte: euen in the co=untre of Gosan. And they had their possessions therein/ and they grewe and multiplyed exceas=dingly. Moreouer Jacob lyued in the lande of Egipte. xvij. yeres/ so that the hole age of Jacob was an hundred and. xlvij. yere.

When the tyme drewe nye/ that Israel must dye: he sent for his sonne Joseph and sayde vn=to him: Yf I haue founde grace in thy syghte/ put thy hande vnder my thye and deale merci=fully ād truely with me/ that thou burie me not in Egipte: but let me lye by my fathers/ and ca=

rie me out of Egipte/and burie me in their bu-
ryall. And he answered: I will do as thou hast
sayde. And he sayde: swere vnto me: ād he swa-
re vnto him. And than Israel bowed him vnto
the beddes head.

be seen bo-
wes and no
thinge grene
save their
awne comē
welth.

The. xlviij. Chapter.

After these deades/tydinges were bro-
ught vnto Joseph/that his father
was seke. And he toke with him his
.ij. sōnes/Manasses and Ephraim. Then was
it sayde vnto Jacob: beholde/thy sonne Joseph
commeth vnto the. And Israel toke his stren-
gth vnto him/and satt vp on the bedd/and say-
de vnto Joseph: God almightie appeared vn
to me at lus in the lande of Canaan/ād blessed
me/and sayde vnto me: beholde/I will make
the growe and will multiplye the/and will ma
ke a great nombre of people of the/and will ge-
ue this lande vnto the and vnto thy seed after
vnto an euerlastinge possession. Now therfore
thy. ij. sōnes Manasses ād Ephraim which we
re borne vnto the before I came to the/into E-
gipte/shalbe myne: euen as Ruben and Simeō
shall they be vnto me. And the children which
thou getest after them/shalbe thyne awne: but
shalbe called with the names of their brethern
in their enheritaunces.

And after I came from Mesopotamia/
Rahel dyed apon my hande in the lande of Ca-
naā/by the waye: when I had but a feldes bre-

de to goo vnto Ephrat. And I buried her there in ỹ waye to Ephrat which is now cal̃ed Bethlehem.

And Israel behelde Josephes sonnes & sayde: what are these? And Joseph sayde vnto his father: they are my sonnes/which God hath geuen me here. And he sayde: bringe them to me/ and let me blesse them. And the eyes of Israel̃ were dymme for age/so that he coude not see. And he broughte them to him/ād he kyssed thē and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue sene thy face/ and yet loo/God hath shewed it me and also thy seed. And Joseph toke them awaye from his lappe/and they fell on the grounde before him.

Than toke Joseph them both: Ephraim in his ryghte hande towarde Israels left hande ād Manasses in his left hande/towarde Israels ryghte hande/and brought them vnto him. And Israel stretched out his righte hande and layde it apon Ephraims head which was the yonger/and his lyft hād̃e apon Manasses head/ crossinge his handes/for manasses was the elder. And he blessed Joseph saynge: God before whome my fathers Abraham and Isaac dyd walke/and the God which hath fedd me all my life longe vnto this daye/ And the angell̃ which hath delyuered me frō all̃ euyll̃/blesse theseladdes: ỹ they maye be cal̃ed after my name/and after my father Abraham and Isaac/and that they maye growe ād multiplie apō

the erth.

When Joseph sawe that his father layd his ryghte hande apon the heade of Ephraim / it displeased him. And he lifte vpp his fathers hãde/to haue removed it from Ephraims head vnto Manasses head/and sayde vnto his father: Not so my father/for this is the eldest. Put thy right hande apon his head. And his father wold not/but sayde: I knowe it well my sonne/I knowe it well. He shalbe also a people ãd shalbe great. But of a troth his yonger brother shalbe greatter than he / and his seed shall be full of people. And he blessed them sainge. At the ensample of these / the Israelites shall blesse and saye: God make the as Ephraim and as Manasses. Thus sett he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde/I dye. And god shalbe with you and bringe you agayne vnto the land of youre fathers. Moreouer I geue vnto the/a porcyon of lande aboue thy brethern/which I gatt out of the handes of the Amorites with my swerde and wyth my bowe.

The.xlix.Chapter.

AND Jacob called for his sonnes ãd sayde: come together/ that I maye tell you what shall happẽ you in the last dayes. Gather you together and heare ye sonnes of Jacob/and herken vnto Israel youre father.

Ruben/thou art myne eldest sonne/my myghte and the begynnynge of my strength/ chefe in receauynge and chefe in power. As vnstable as water wast thou: thou shalt therfore not be the chefest/for thou wenst vp vpō thy fathers bedd/ and than defyledest thou my couche with goynge vppe.

The brethern Simeon and Leui/ weked instrumentes are their wepōs. In to their secretes come not my soule/ and vnto their congregation be my honoure not coupled: for in their wrath they slewe a man/ and in their selfewill they houghed an oxe. Cursed be their wrath for it was stronge/ and their fearsnes for it was cruell. I will therfore deuyde them in Jacob/ & scater them in Israel.

Juda/ thy brethern shall prayse the/ & thine hande shalbe in the necke of thyne enimies/ & thy fathers childern shall stoupe vnto the. Juda is a lions whelpe. Frō spoyle my sonne thou art come an hye: he layde him downe and couched himselfe as a lion/ and as a lioneesse. Who dare stere him vp? The sceptre shall not departe from Juda / nor a ruelar from betwene his legges/ vntill Silo come/ vnto whome the people shall herken. He shall bynde his fole vnto the vine/ and his asses colt vnto the vyne braunche/ād shall wash his garment in wyne and his mantell in the bloud of grapes/ his eyes are roudier than wyne/ād his teeth whiter then mylke.

Zabulon shall dwell in the hauen of the see and in the porte of shippes/ & shall reache vnto Sidon.

Issachar is a stronge asse/ he couched him doune betwene .ij. borders / and sawe that rest was good and the lande that it was pleasant/ and bowed his shulder to beare/ and became a seruaunte vnto trybute.

Dan shall iudge his people/ as one of the trybes of Israel. Dan shalbe a serpent in the waye/ and an edder in the path/ and byte the horse heles/ so ỹ his ryder shall fall backwarde. After thy sauynge loke I L ORde.

Gad/ men of warre shall invade him. And he shall turne them to flyght.

Off Asser cometh fatt breed/ and he shall geue pleasures for a kynge.

Nepthali is a swyft hynde/ ād geueth goodly wordes.

That florishynge childe Joseph/ that florishing childe and goodly vn to the eye: the doughters come forth to bere rule. The shoters haue envyed him and chyde with him ād hated him/ and yet his bowe bode fast/ & his armes and his handes were stronge/ by the handes of the myghtye God of Jacob: out of him shall come an herde mā a stone in Israel. Thi fathers God shall helpe the/ & the almightie shall blesse the with blessinges from heaven aboue/ and with blessinges of the water that lieth vnder/ & with blessinges of the brestes & of the wombes

The blessinges of thy father were stronge: euen as the blessinges of my elders/ after the desyre of the hiest in the worlde/ and these blessinges shall fall on the head of Joseph/ and on the toppe of the head of him ỹ was separat from his brethern.

Ben Jamin is a raueshynge wolfe. In the mornynge he shall deuoure his praye/ ād at nyghte he shall deuyde his spoyle.

All these are the. xij. tribes of Israel/ & this is that which their father spake vnto them whē he blessed them/ euery man with a seuerall blessinge. And he charged them and sayde vnto them. I shall be put vnto my people: se that ye burye me with my fathers/ in the caue that is in the felde of Ephron the Hethyte/ in the double caue that is in the felde before Mamre in the lande of Canaan. Which felde Abraham boughte of Ephron the Hethite for a possessiō to burye in. There they buryed Abrahā and Sara his wyfe/ there they buryed Isaac & Rebecca his wyfe. And there I buried Lea: which felde & the caue that is therin/ was bought of the children of Heth.

When Jacob had commaunded all that he wold vnto his sonnes/ he plucked vp his fete apon the bedd and dyed/ and was put vnto his people. And Joseph fell apon his fathers face/ and wepte apon him/ and kyssed him.

The.l.Chapter.

AND Joseph commaunded his seruauntes that were Phisicions/to embawme his father/and the Phisiciōs embawmed Israel.xl.dayes lōge/for so lōge dorth ỹ embawminge last/ & the Egiptians bewepte him.lxx.dayes.

And when the dayes of wepynge were ended/Joseph spake vnto ỹ house of Pharao sayynge: Yf I haue founde fauoure in youre eyes/ speake vnto Pharao and tell̄ him/how that my father made me swere and sayde:loo/ I dye/ se that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo and burye my father/ād thā wil̄ I come agayne. And Pharao sayde/ goo and burye thy father / acordynge as he made the swere.

And Joseph went vp to burie his father/ and with him went all̄ the seruauntes of Pharao that were the elders of his house/ ād all̄ ỹ elders of Egipte/and all̄ the house of Joseph ād his brethern & his fathers house:only their childern & their shepe and their catell̄ lefte they behinde them in the lande of Gosan. And there went with him also Charettes and horsemen:so that they were an exceadynge great companye.

And when they came to ỹ feld of Atad beyonde Jordane/there they made great & excea-

dinge sore lamentacio. And he morned so: his father. vij. dayes. When the enhabiters of the lande the Cananytes sawe the moornynge in ꝑ felde of Atad/they saide: this is a greate moornynge which the Egiptians make. Wherfore ꝑ name of the place is called Abel mizraim/which place lyeth beyonde Jordane. And his sonnes dyd vnto him acordynge as he had commaunded them.

And his sonnes caried him in to the land of Canaan and buryed him in the double caue which Abrahā had boughte with the felde to be a place to bury in/of Ephron the Hethite before Mamre. And Joseph returned to Egipte agayne and his brethern/and all that went vp with him to burye his father/assone as he had buryed him.

Whē Josephs brethern sawe that their father was deade/they sayde: Joseph myghte fortune to hate us and rewarde us agayne all the euell which we dyd vnto him. They dyd therfore a commaundment vnto Joseph saynge: thy father charged before his deth saynge. This wise say vnto Joseph/forgeue I praye the the trespace of thy brethern & their synne/for they rewarded the euell. Now therfore we praye the/ forgeue the trespace of the servauntes of thy fathers God. And Joseph wepte when they spake vnto him.

And his brethern came ād fell before him and sayde: beholde we be thy servauntes. And

Joseph sayde vnto them: feare not/ for am not I vnder god? Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe/ as it is this daye/ euen to saue moch people a lyue Feare not therfore/ for I will care for you and for youre childern/ and he spake kyndly vnto them.

Joseph dwelt in Egipte and his fathers house also/ & lyued an hundred & x. yere. And Joseph sawe Ephraims childern/ euē vnto the thyrde generation. And vnto Machir the sonne of Manasses were childern borne/ & satt on Josephs knees.

And Joseph sayde vnto his brethern: I die And God will suerlie vysett you and bringe you out of this lande/ vnto the lande which he swa re vnto Abraham/ Isaac and Jacob. And Joseph toke an ooth of the childern of Israel & sayde: God will not fayle but vysett you/ se therfore that ye carye my boones hence. And so Joseph dyed/ when he was an hundred and. x. yere olde.

And they enbaumed him and put him in a chest in Egipte.

The end of the first boke of Moses.

¶ A table expoundinge certeyne wordes

Abrech/ tender father/or as some wille/bowe the knee.

Arcke/a shippe made flatte as it were a chest or a cofer.

Bisse: fyne whyte/whether it be silke or linen.

Blesse: godes blessinges are his gistes/as in the firste chaptre he blessed them sayng: growe & multiplye & haue dominion &c. And in the.x. chaptre he blessed Noe & his sonnes & gaue thē dominiō over all beestes & authoryte to eate thē And god blessed Abrahā with catell ād other ryches. And Jacob desyred Esau to receaue ẏ blessinge which he brought him/ẏ is the preasent & gifte. God blessed the.vij. daye/ẏ is/ gaue it a prehemynence ẏ men shuld rest therein from bodely laboure & lerne to know the wille of god & his lawes & how to worke their workes godly all the weke after. God also blesseth all nations in Abrahams seed/that is/he turneth his loue & favoure vnto thē and geveth thē his spirite and knowledge of the true waye/ ād lust and power to walke therin/and all for christes sake Abrahams sonne.

Cain/so is it writen in Hebrue. Notwitstōdinge whether we call him Cain or caim it maketh no matter/so we vnderstond the meaninge.

Euery lande hath his maner / that we call Jhon the welchemen call Evan : the douch hãce. Soch differẽce is betwene the Ebrue / greke and laten: and that maketh them that translate out of the ebrue varye in names from them that translate out of laten or greke.

Curse: Godes curse is the takynge awaye of his benefytes. As god cursed the erth and made it baren. So now hunger / derth / warre / pestilence and soch like are yet ryght curses and sygnes of the wrath of God vnto the vnbeleuers: but vnto them that knowe Christ / they are very blessinges and that wholsome crosse & true purgatorye of oure flesh / thorow which all must go that will lyue godly ãd be saued: as thou redest Mat. v. Blessed are they that suffre persecution for rightewesnes sake. &c. And hebrewes. xi. The lorde chastyseth whom he loveth and scorgeth all the children that he receaveth.

Eden: pleasure

Firmament: the skye

Fayth is the belevinge of goddes promesses & a sure trust in the goodnesse and truth of god. Which faith iustifyeth Abrahã gene. xv . and was the mother of all his good workes which he afterward did. For faith is the goodnesse of all workes in the sight of God. Good workes

are thinges of godes comaundemēt wrought in faith. And to sow a showe at the commaundement of god to do thy neyghboure service with alle/with faith to be saved by Christ (as god promyseth vs.) is moch better thē to bild an abbay of thyne awne imagination/trustinge to be saved by the fayned workes of hypocrites. Jacob robbed Laban his vncle: Moses robbed the Egiptians: And Abrahā is aboute to slee and burne his awne sonne: And alle are holye workes/because they were wrought in fayth at goddes commaundement. To stele/robbe and murther are no holye workes before worldly people: but vnto them that haue their truste in god: they are holye when god commaundeth them. What god commaundeth not getteth no reward with god. Holy workes of mens imagination receave their rewarde here/as Christ testyfyeth Math. vj. How be it of fayth & workes I haue spoken abundantly in mammon. Let him that desyreth more seke there.

Grace: fauoure/As Noe founde grace/that is to saye favoure and love.

Ham and Cam alle one.

Jehovah is goddes name/nether is any creature so called. And it is as moch to saye as one that is of him self and dependeth of nothinge. Moreouer as oft as thou seist LORde in gres

at letters(excepte there be any errour in the prē tinge)it is in hebrewe Jehovah/thou that arte or he that is.

Marshall/in hebrue he is called Sar tabaim/ as thou woldest saye/lorde of the slaughtermen And though that Tabaim be takē for cokes in many places/for the cokes did sle the beastes thē selues in those dayes:yet it may be taken for them that put men to execution also. And that me thought it shuld here best signifye in as moch as he had the oversight of the kinges prē son and the kinges prēsoners were they neuer so great mē were vnder his custodye And therfore I call him cheffe marshall an officer as is the lefetenaunte of the toure/or master of the marshalsye.

Slyme was their morter.xi.Chapter/And sly me pittes.xuij.chapter:that slyme was a fattes nesse that osed out of the erth lyke vnto tarre/ And thou mayst call it cement/if thou wilt.

Siloh after some is as moch to saye as sent/& after some happie/and after some it signifieth Messias/ẏ is to saye annoynted and that we call Christe after the greke worde. And it is a prophesie of Christ: for after ẏ k ẏ all' ẏ other tribes were in captiuite & their kyngdom destroyed/yet the tribe of Juda had a ruler of the same bloud/even vnto the comynge of Christ.

And aboute the comige of Christ the Romayns conquered them/and the Emperoure gaue the kyngdom of tribe Juda vnto Herode which was a straunger/even an Edomite of the generacyon of Esau.

Testamēt here/is an appoyntemēt made betwene god and mā / and goddes promyses. And sacramēt is a signe representinge soch an appoyntement and promeses: As the rayneboxe representeth the promyse made to Noe/that god will no more drowne the worlde. And circumcision representeth the promyses of god to Abraham on the one syde/and that Abrahā and his seed shuld circumcyse and cut off the lustes of their flesshe/on the other syde/to walke in the wayes of the lorde: As baptyme which is come in the roume therof/ now signifieth on the one syde/how that all that repent and beleve are washed in Christes bloud: And on the other syde/how that the same must quench ād drowne the lustes of the flesh/to folow the steppes of Christ.

There were tyrantes in the erth in those dayes/ for the sonnes of god sawe the doughters of men. &c. The sonnes of god were the prophetes childerne/which (though they succeded therefathers) felle yet from the right waye/and throwe falsehod of hypocrysye subdued the worlde vnder them and became tyrantes/As the succes-

fours of the apostles haue played with vs.

Vapor/a dewymiste / as the smoke of a serhyn ge pott.

To walke with god is to lyve godly and to walke in his commaundementes.
Enos walked with god and was no moare seene: that is/he lyved godly and dyed/ God toke him awaye: that is/god hyd his bodye/as he did Moses ād Aarons : lest haplye they shuld haue made an Idoll of him/for he was a great preacher and an holye man.

Zaphnath paenea / wordes of Egipte are they (as I suppose) and as moch to saye: as a man to whom secrete thinges be opened/or an expounder of secrete thinges as some enterprete it.

That Joseph brought the egiptians in to soch subiection wold seme vnto some a very cruell deade: how be it it was a very equall waye. For they payde but the fifte parte of that that grewe on the grounde. And therwith were they quytt of all duetyes/both of rent/custome/tribute & toll. And the kinge therwith founde them lordes and all ministres and defended them. We now paye half so moch vnto the prestes only/ besyde their other craftye exactions. Then paye we rent yerely/though there grow never so litle on the grounde/And yet when the kinge cal

leth paye we neuer the lesse. So that if we lo
ke indifferently/their condition was eusyar the
oures/and but euen a very indifferet waye/ both
for the comen people and the kynge also.
Se therfore that thou loke not on the ensam
ples of the scripture with wordly eyes: lest thou
preferre Cain before Abel/Ismael before Isa
ac/Esau before Jacob/Ruben before Iu
da/Sarah before Pharez/Manas
ses before Ephraim. And e
uen the worst before the
best/as the maner
of the worl
deis.

¶ Emprented at Malborow in the lan
de of Hesse/by me Hans Luft/
the yere of oure Lorde. M.
CCCCC.xxx.the.xvij.
dayes of Janu
arij.

Qui se [illegible] [illegible]

Qui se [illegible]

Qui se [illegible]

Qui se

A PROLO
GE IN TO THE SECON-
deboke of Moſes called
Exodus.

OF the preface vppõ Geneſis mayſt thou vnderſtonde how to behaue thi ſilf in this boke alſo ād ī all other bokes of the ſcripture. Cleaue vnto the texte and playne ſtorye and endevoure thi ſilf to ſerch out the meaninge of all that is deſcribed therin and the true ſenſe of all maner of ſpeakynges of the ſcripture, of proverbes, ſimilitudes ād borowed ſpeach, wherof I entreated in the ende of the obedience, and beware of ſotle allegoryes. And note euery thinge erneſtly as thinges partayninge vnto thyne awne herte and ſoule. For as god vſed hym ſylf vnto them of the old teſtament, even ſo ſhall he vnto the worldes ende vſe him ſilf vnto vs which haue receaved his holye ſcripture ād the teſtimonye of his ſonne Ieſus. As god doeth all thinges here for them that beleve his promiſes and herken vnto his commaundmentes and with pacience cleaue vnto him and walke with him: euen ſo ſhall he do for vs, yf we receaue the witneſſe of Chriſt with a ſtronge faith and endure pacientlye folowinge his ſteppes. And on the otherſyde, as they that fell from the promiſes of god thorow vnbeleffe and from his lawe and ordinaunces thorow impaciencie of their awne luſtes, were for ſaken of god ād ſo peryſhed: even ſo ſhall we as many as do lykewyſe and as

manye

manye as mock with the doctine of christ and make a cloke of it to lyue fleshlye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperacion, he then fulfilleth his promises, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust which they haue in god: but ī vayne vntill they falle frō the fayth of the promyses ād love of the lawe ād ordinaunces of god, and put their trust in holy deades of their awne findinge and live all to gether at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsaketh vs and sendeth vs in to captiuite for oure dishonouringe of his name and despisinge of oure neghboure. But the world persecuteth vs for oure faith in christ only (as the pope now doeth) ād not for oure weked livinge For in his kīgdome thou maist quietly ād with licēce ād vnder a protectiō doo whath soeuer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testamēt, ād because that whē we knowe the truth we folowe it not.

Note

Note alſo the mightye hand of the Lorde how he playeth with his aduerſaries ād provo keth thē ād ſturreth thē vpp a litle ād a litle, ād deliuereth not his people in an houre: that both the paciēce of his electe ād alſo the worldly witte ād wilye policye of the weked wherwith they fight agaynſt god, might appeare.

Marke the longeſoferinge and ſofte paciēce of Moſes and how he loveth the people ād is euer betwene the wrath of god ād thē ād is readye to lyue ād dye with thē ād to be put out of the boke that god had writen for their ſakes (as Paule for his brothren Romia. ix.) and how he taketh his awne wrōges pacientlie ād never avengeth him ſilf. And make not Moſes a figure of Chriſt with Rocheſtre: but an enſample vnto all princes ād to all that are in authorite, how to rule vnto goddes pleaſure ād vnto their neyghbours profette. For there is not a perfecter lyffe in this world both to the honoure of god and profytte of his neygboure nor yet a greatter croſſe, thē to rule chriſtenlye. And of Aaron alſo ſe that thou make no figure of chriſt vntill he come vnto his ſacrifiſinge, but an enſample vnto all preachers of goddes worde that they adde nothinge vnto goddes worde or take ought therfro.

Note alſo how god ſendeth his promiſſe to

the

the people ād Moſes confermeth it with mira
eles ād the people beleve. But whē tēptacion
cometh they falle into vnbeleffe ād few byde
ſtōdinge. Where thou ſeeſt that all be not chri
ſtē that wilbe ſo called, ād that the croſſe trie-
th the true frō the fayned: for yf the croſſe were
not Chriſt ſhuld haue diſſiples ynowe. Whe
rof alſo thou ſeeſt what an excellent gifte off
god true fayth is, ād impoſſible to be had with
out the ſprete of god. For it is aboue all natu-
rall power that a man in tyme of tēptation w-
hen god ſcorgeth him ſhuld beleue then ſted-
faſtlye how that god loveth him ād careth for
hi ād hath prepared all good thinges for him,
ād that that ſcorginge is as erneſt that god ha-
th electe and choſe him.

Note how oft Moſes ſturreth thē vpp to be
leve ād to truſt in god, puttinge thē in remem
braunce alwaye in tyme of temptation of the
miracles and wonders which god had wrou-
ght before tyme in their eyſight. How diligent
ly alſo forbiddeth he al that might withdrawe
their hartes from god: to put nought to god-
des word: to take nought therfro: to do only
that which is right in the ſyght of the Lorde:
that they ſhuld make no maner image to knele
doune before it: ye that they ſhuld make no-
ne altar of hewed ſtone for feare off images:

to flee

to ſlee the hethen Idolatres vtterly ād to deſtroye their Idolles ād cutte doune their groves where they worſhupped: And that they ſhulde not take the doughters of them vnto their ſonnes, nor geue their doughters to the ſonnes of them. And that whoſoeuer moued any of thē to worſhuppe falſe goddes, how ſo euer nye of kynne he were, they muſt accuſe him ād bryng him to deth, ye and where ſoeuer they hard of mā, womā or citye that worſhupped falſe goddes, they muſt ſlee thē ād deſtroye the citie for ever ād not bild it agayne. And all becauſe they ſhuld worſhuppe nothinge but God, nor put confidence in any thinge ſaue in his word Yee and how warneth he to beware of witchcraft, ſorcery, inchauntment, negromātie ād all craftes of the devell, ād of dreamers, ſothſayers and of myracledoers to deſtroye his worde, and that they ſhulde ſuffer none ſoch to lyue,

Thou wilt happlye ſaye, They tell a man the truthe. What then? God will that we care not to knowe what ſhall come. He will haue vs care only to kepe his commaundmētes and to commytte all chaunſes vnto him He hath promyſed to care for vs and to kepe vs from all evell. All thinges are in his hande, he can remedye all thinges and wil for his truthes ſake, yf we praye him. In his promyſes only will he haue vs truſt ād there reſt ād to ſeke

no farther.

How also doth he prouoke them to loue, euer rehersynge the benefites of God done to them allready and the godly promyses that we re to come? And how goodly lawes of loue geveth he? to helpe one another: and that a man shuld not hate his neyghboure in his harte, but loue him as him silf, Leuitici. xix. And what a charge geueth he in euery place over the poore and neadye: over the straunger frendlesse ād wedowe? And when he desyreth to shew mercye, he reherseth with all, the benefites of God done to them at their neade, that they myght se a cause at the lest waye in God to shew mercye of very loue vnto their neyghboures at their neade.

Also there is no lawe so simple in appearance thorow out all the fiue bokes of Moses, but that there is a greate reason of the makynge therof if a man serch diligently. As that a man is forbyd to seth a kyd in hys mothers milke, moueth vs vnto compassyon and to be pytyefull, As doth also that a man shall not offer the syre or dame and the yonge both in one daye Leuitici. xxij. For it myght seme a cruell thing in as moch as his mothers milke is as it were his bloude, wherfore god will not haue him sod therin: but will haue a man shewe cur-

tesye vppon the very beastes : As in another place he commaundeth that we mosell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mẽ that do vs service. Or happlye God wold have no soch wanton meate vsed among hy people. For the kyd of it self is norysshinge and the gotes milke is restauretyue, and both to gether myght be to rancke and therfore forbodẽ or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his glorye ād pompe vnderstõde, that they were not permitted only, but also commaunded of God to lead the people in the shadowes of Moses ād night of the old testamẽt, vntyll the light of christ ād daye of the new testamẽt were come: As childern are ledde in the phantasies of youth, vntyll the discretiõ of mãs age become vppon them. And all was done to kepe them from idolatrye. The tabernacle was ordened to the entent they might haue a place appoynted them tõ do their sacrifices openly in the syght of the people ād namelye of the preastes which wayted therõ: that it might be sene that they dyd all thīge acordīg to gods word, and not after the Idolatrie of their awne

imagi

Imaginacion And the costlinesse of the taber-
nacle ād the bewtye also pertayned therevnto,
that they shuld se nothinge so bewtifull amon-
ge the hethē, but that they shuld se more bewti
full ād wonderfull at home: because they shuld
not be moued to folowe them. And in like ma
ner the diuers facions of the sacrifices and ce-
remonies was to occupye their mindes that th
ey shuld haue no lust to folow the hethē: ād the
multitude of them was, that they shuld haue so
moch to do in kepinge thē that thei shuld haue
no leysure to ymagine other of their awne: yee
and that gods word might be by in all that the-
ey dyd, that they might haue their fayth and tr-
ust in God, which he can not haue, that ether
foloweth his awne invencyons, or tradicy-
ons of mēnes makynge wyth out Gods word.

Finally God hath two testamentes: the old
and the newe. The old testament is those tem
porall promyses which God made the childrē
of Israel of a good londe and that he wolde
defende them, and of welth and prosperyte ād
of temporall blessynges of whiche thou rea-
dest ouer all the lawe of Moses, But namelye
Leuitici. xxvj. And Deuteromij. xxviij. ād the
avoydynge of all threateninges and curses off
which thou readest lykewyse ęverye where, but
specyallye in the two places aboue rehersed,

and

and the avoydinge of all punyſhmẽt ordened for the tranſgreſſers of the lawe.

And the old teſtamẽt was bilt all to gether vppõ the kepinge of the lawe ãd ceremonyes and was the reward of kepinge of thẽ in this liffe only, ãd reached no further then this liffe and this world, as thou readeſt leui. xviij. a mã that doth them ſhall live there in which texte Paule reherſeth Rom. x. and Gala. iij. That is, he that kepeth them ſhall haue this liffe glorioufe accordinge to all the promiſes and bleſſinges of the lawe, and ſhall avoyde both all temporall puniſhment of the lawe, with al the threateninges and curſinges alſo. For nether the lawe, euen of the. x. cõmaundmentes nor yet the ceremonies iuſtifyed in the herte before god, or purifyed vnto the life to come. Inſomoch that Moſes at his deeth euen. xl. yere after the lawe and ceremonyes were geuen complayneth ſayenge: God hath not geven you an hart to vnderſtonde, nor eyes to ſe, nor eares to heare vnto this daye. As who ſhuld ſaye, god hath geuen you ceremonies, but ye know not the vſe of them, and hath geuẽ you a lawe, but hath not wryten it in youre hartes.

Wherfore ſerveth the lawe then, yf it geue vs no power to do the lawe? Paule anſwereth the, that it was geuen to vtter ſynne onlye and

to make

to make it appere. As a corosye is layde vnto an old sore, not to heale it, but to stere it vp ād to make the disease a lyve, that a mā might fea le in what ioperdye he is ād how nye deeth ād not aware, ād to make awaye vnto the healin ge playster. Euē so sayth Paule Gala. iij. The lawe was geven because of tranlgressiō (that is, to make the synne alyve that it might be felt and sene) vntill the seed came vnto whom it was promised: that is to saie, vntil the childern of fayth came, or vntill Christ that seed in w- hom god promised Abrahā that all nations of the worlde shuld be blessed, came. That is, the lawe was geuē to vtter synne, deeth damnatiō and curse, ād to dryve vnto Christ in whō for geuenesse, life, iustifyinge ād blessinges were promised, that we might se so greate love of god to vs ward in christ, that we hēceforth o- uercome with kindnesse might love againe ād of love kepe the cōmaūdmētes. So now he th- at goeth aboute to quiette his cōsciēce ād to iu stifye him silf with the lawe, doth but heale his wondes with freatīge coresyes. And he that goeth aboute to purchase grace with ceremo nies, doth but sucke the alepope to qwēch his thirst, in as moch as the ceremonies were not gevē to iustifie the herte, but to signifie the iu stifynge: and forgeuenesse that is in christes bloude

Of the

Of the ceremonies that they iuſtifie not, tha
ou readeſt. Ebrues. x. It is impoſſible that ſyn
neſhuld be done awaye with the bloud of oxē
ād gootes. And of the lawe thou readeſt. Gala.
iij. Yf there had bene a lawe geuē that coude
haue quykened or geuē liffe, then had rightu-
ouſneſſe or iuſtifyinge come by the lawe in de
de. Now the lawe not only quyckeneth not
the harte, but alſo woundeth it with conſcien-
ce of ſynne and miniſtreth deeth ād damnaciō
vnto her: ij. Corin. iij. ſo that ſhe muſt neades
dye ād be damned excepte ſhe finde other re-
medy, ſo farre it is of that ſhe is iuſtified or hol
pe by the lawe.

The newe teſtament is thoſe euerlaſtinge
promyſes which are made vs in chriſt the Lor
de thorow out all the ſcripture. And that teſta
mēt is bylt on faith ād not on workes. For it
is not ſayde of that teſtament he that worketh
ſhall lyue: But he that beleveth ſhall lyue, as th-
ou readeſt. Ioan. iij. God ſo loued the worlde
that he gaue his only begotē ſonne that none
which beleue in hī ſhuld periſh but haue euer-
laſtinge lyfe.

And when this teſtament is preached and
beleued, the ſprete entreth the hart and quycke
neth it, and geueth her lyfe and iuſtifieth her.
The ſprete alſo maketh the lawe a lyuely thing

in the

in the herte, so that a man bringeth forth good workes of his awne acord without compulsio of the lawe, without feare of threateninges or curlinges: yee and without all maner respecte of loue vnto any temporal pleasure, But of the very power of the sprete receaued thorow faith, As thou readest. Ioan. i. He gaue them power to be the sonnes of God in that they beleeued on his name. And of that power they work: so that he which hath the sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of booggers or pleasure of apples, But doth althinges of his awne courage As christ sayeth. Ioan. vij. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye. That is, All good workes and all giftes of grace springe out of him naturallye and by their awne accorde. Thou needest not to wrest good workes out of him as a man wold wringe verjuce out of crabbes: Nay they flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in whiche promyses the electe were then iustifyed inwardly

inwardly before God, as outwardly before the world by kepynge of the lawe and ceremonies

And in conclusyon as thou seyst blessinges or cursynges folow the kepinge or breakynge of the lawe of Moses: euē so naturally do blessynges or cursynges folow the breakyng or kepynge of the lawe of nature, out of which springe all oure temporall lawēs. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch temporall blessynge as thou readest of in Moses doo accompanye them and fall vppon them. And contrarywyse when they synne vnpunished, ād whē the rulars haue no respecte vnto naturall equyte or honestye, thē God sendeth his curses amonge thē, as hungre, derth, morenbanynge, pestilēce, warre, oppressyon with straunge ād wonderfull diseases ād newekyndes of missortune ād evell lucke,

Yf any mā axe me, seyng that faith iustifieth me why I worke? I answere loue cōpelleth me For as lōge as my soule fealeth what loue god hath shewed me in Christe. I can not but loue god agayne ād his will ād cōmaūdmētes and of loue worke them, nor eā they seme hard vn to me. I thinke not my self better for my workynge, nor seke heuē nor an hyer place in heuē because of it. For a christē workem to make his

ke his weake brother perfecter, ād not to seke an hier place in heuē. I cōpare not my silf vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne ād to worke tomorow, ād in the meane ceason I pytye hym ād praye for him. Yf I had wrought the wil of god these thousande yeres, ād another had wrought the will of the devell as long ād this daye turne ād be as well willynge to suffre wyth Christ as I, he hath this daye ouertakē me ād is as farre come as I, and shall haue as moche reward as I. And I envye him not, but reioyce most of all as of lofte tresure founde. For yf I be of god, I haue this thousand yere sofred to wynne him for to come ād prayse the name of God with me: this is. M. yeres I haue prayed sorowed, longed, syghed ād sought for that whiche I haue this daye founde, ād therfore reioyse with all my myght and prayse God for hys grace and mercy.

ALbe, a longe garment of white lynen.
Arcke, a cofer or cheste as oure shrynes saue it was flatte, ād the sample of oure shrynes was taken thercof.
Boothe, an houssse made of bowes.
Brestlappe or brestflappe, is soche a flappe as thou seist in the brest of a cope.
Consecrate, to apoynte a thinge to holy vses.
Dedicate, purifie or sanctifie.

Ephod, is a garment somwhat like an amyce, saue the armes came thorow ād it was girdē. Geeras, in weyght as it were an englysh halfpenye or somwhat more.

Heueoffringe becauſe they were hoven vp before the Lorde.

Houſe, he made thē houſes: that is, he made a kynred or a multitude of people to ſpringe out of them: as we ſaye the houſe of Dauid for the kinred of Dauid.

Peaceoffrīge: offerīges of thākesgeuīge of deuotiō, ād not for cōſcieēce of ſinne ād treſpace.

Polute, defyle ¶ Reconcyle, to make at one and to bringe in grace or fauoure.

Sanctefie, to clēſe ād purifie, to apointe a thinge vnto holie vſes and to ſeperate frō vnclene ād vnholye vſes. ¶ Sanctuarie, a place halowed and dedicate vnto god. ¶ Tabernacle, an houſe made tentwiſe, or as a pauelion.

Tunicle, moch like the vppermoſt garmēt of the deakē. ¶ Waueoffringe, becauſe they were wauē in the preaſtes hādes to diuers quarters.

Worſhuppe: by worſhuppinge whether it be in the old teſtamēt or the newe, vnderſtōd the howenge of a mans ſelf vppon the grounde: As wee oftymes as we knele in oure prayers bowe oure ſelves ād lye on oure armes ād handes with oure face to the grounde.

The secon

de boke of Moſes, cal-
led Exodus.

¶The seconde boke of Moses called Exodus.

¶The first Chapter.

THese are the names of the children of Israel, which came to Egipte with Iacob / euery man with his housholde: Rubē, Simeon, Leui, Iuda, Isachar, Zabulon, Beniamin, Dan, Neptali, Gad ād Aser. All the soules that came out of the loynes of Iacob, were. lxx. and Ioseph was in Egipte all redie. when Ioseph was dead and all his brethern and all that generation: the children of Israel grewe, encreased, multiplied and waxed enceadinge mygh tie: so that the londe was full of them.

Then there rose vp a new kynge in Egipte which knewe not Ioseph. And he sayde vnto his folke: beholde the people of the childrē of Israel are moo ād mightier than we. Come on, let vs playe wisely with them: lest they multiplie, and then (yf there chaunce any warre) they ioyne them selues vnto oure enimies and fyghte ageynst vs, and so gete them out of the lande.

And he ſette taſkemaſters ouer them, to kepe them vnder with burthens. And they byld vnto Pharao treaſurecities : Phiton and Raamſes. But the more they vexed thē, the moare they multiplied and grewe: ſo that they abhorred the childrē of Iſrael. And the Egiptiās helde the childern of Iſrael in bondage without mercie, and made their lyues bitter vnto them with cruell laboure in claye and bricke, and all maner worke in the feldes, and in all maner of ſervice, which they cauſed thē to worke cruelly

And the kynge of Egipte ſayde vnto the mydwiues of the Ebrueſwomen, of which the ones name was Ziphra ād the other Pua: whē ye mydwiue the women of the Ebrues and ſe in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithſtonding the mydwiues feared God, and dyd not as the kinge of Egipte commaūded them: but ſaued the menchildern.

Thē the kinge of Egipte called for the midwiues ād ſayde vnto thē: why haue ye delt on this maner and haue ſaued the menchildern? And the mydwiues anſwered Pharao, that the Ebrues wemen were not as the wemen of Egipte: but were ſturdie women, and were delyuered yer the midwyues came at them. And God therfore delt well with the midwyues.

And

And the people multiplied and waxed very mightie. And becauſe the mydwiues feared God, he made them houſes.

Than Pharao charged all his pepple ſayng All the menchildern that are borne, caſt in to the ryuer and ſave the maydchildern a lyue.

¶ The ſeconde Chapter.

AND there wēt a mā of the houſe of Leui ād toke a doughter of Leui. And the wife cōceaued ād bare a ſonne. And whē ſhe ſawe that it was a propre childe, ſhe hyd him thre monethes longe. And whē ſhe coude no longer hyde him, ſhe toke a baſket of bulruſſhes ād dawbed it with ſlymeād pytche, ād layde the childe therin, ād put it in the flagges by the riuers brynke. And his ſiſter ſtode a ferre of, to wete what wold come of it.

And the doughter of Pharao came doune to the riuer to waſhe her ſelfe, and hir maydens walked a longe by the riuers ſyde. And when ſhe ſawe the baſket amōge the flagges, ſhe ſent one of hir maydes and cauſed it to be fet. And whē ſhe had opened it ſhe ſawe the childe. and behold, the babe wepte. And ſhe had cōpaſſiō on it ād ſayde: it is one of the Ebrues childern

Then ſayde his ſiſter vnto Pharaos doughter: ſhall I goo and call vnto the a nurſe of the Ebrues wemen, to nurſe the the childe?

And

And the mayde ranne and called the childes mother. Thē Pharaos doughter ſaide vnto her Take this childe awaye ād nurſe it for me, ād I will reward the for thi laboure. And the woman toke the childe and nurſed it vp.

And whē the childe was growne, ſhe brought it vnto Pharaos doughter, and it was made hir ſonne, and ſhe called it Moſes, becauſe (ſayde ſhe) I toke him out of the water.

And it happened in theſe dayes when Moſes was waxte great, that he went out vnto his brethern ād loked on their burthens, and ſpied an Egiptian ſmytynge one of his brethern an Ebrue. And he loked round aboute: and when he ſawe that there was no man by, he ſlewe the Egiptian and hyd hī in the ſonde. And he went out a nother daye: and beholde, two Ebrues ſtroue to gether. And he ſayde vnto him that dyd the wronge: wherfore ſmyteſt thou thine neyghboure? And he anſwered: who hath made the a ruelar or a iudge ouer vs? intendeſt thou to kill me, as thou killedſt the Egiptian? Then Moſes feared and ſayde: of a ſuertie the thinge is knowne. And Pharao herde of it and went aboute to ſlee Moſes: but he fled from Pharao ād dwelt in the lāde of Madian, and he ſatt doune by a welles ſyde.

The preaſt of Madianh a d. vij. doughters

which

which came ād drew water and fylled the trou ghes, for to water their fathers ſhepe. And the ſhepardes came and drove them awaye: But Moſes ſtode vp and helped them and waterd their ſhepe. And when they came to Raguel their father, he ſayde: how happeneth it that ye are come ſo ſoone to daye? And they anſwere de there was an Egiptiā that delyuered vs frō the ſhepardes, and alſo drewe vs water & wa terd the ſhepe. And he ſayde vnto his dough ters: where is he? why haue ye lefte the man? Goo call him that he maye eate bread.

And Moſes was content to dwell with the man. And he gaue Moſes Zipora his dough ter which bare a ſonne, ād he called him Ger ſon: for he ſayde. I haue bene a ſtraunger in a ſtraunge lande. And ſhe bare yet another ſon ne, whom he called Elieſer ſayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

And it chaunced in proceſſe of tyme, that the kinge of Egipte dyed, and the childern of Iſrael ſyghed by the reaſon of laboure and cry ed. And their complaynt came vp vnto God from the laboure. And God remembred his promiſe with Abraham, Iſaac ād Iacob. And God loked apon the children of Iſrael and knewe them.

¶ The thyrde Chapter.

MOses kepte the shepe of Iethro his fa-
ther in law preast of Madian, and he
droue the flocke to the backesyde of the deser
te, ād came to the moūtayne of God, Horeb.
And the angell of the Lorde apeared vnto hi
in a flame of fyre out of a bush. And he perce-
aued that the bush burned with fyre and con-
sumed not. Than Moses sayde: I will goo hē-
ce and see this grete syghte, howe it cometh
that the bushe burneth not. And whē the Lor
de sawe that he came for to see, he called vnto
him out of the bush and sayde: Moses Moses
And he answered: here am I. And he sayde: co
me not hither, but put thy shooes off thi fete:
for the place whereon thou stondest is holy
grounde. And he sayde: I am the God of thy
father, the God of Abraham, the God of Isa-
ac and the God of Iacob And Moses hyd his
face, for he was afrayde to loke vpon God.

Than the Lorde sayde: I haue surely sene
the trouble of my people which are in Egipte
and haue herde their crye which they haue of
their taskemasters. For I knowe theire sorowe
and am come downe to delyuer them out of
the handes of the Egiptians, and to brynge thē
out of that londe vnto a good londe and a lar-
ge and

ge, and vnto a londe that floweth with mylke and hony: euen vnto the place of the Canaanites, Hethites, Amorites, Pherezites, Heuites, and of the Iebusites.

Now therfore beholde, the complaynt of the children of Israel is come vnto me and I haue also sene the oppression, wherwith the Egiptians oppresse them. But come, I will sende the vnto Pharao, that thou mayst bryng my people the childern of Israel out of Egipte.

And Moses sayde vnto God: what am I to goo to Pharao and to brynge the children of Israell out of Egipte? And he sayde: I wilbe with the. And this shalbe a token vnto the that I haue sent the: after that thou hast broughte the people out of Egipte, ye shall serue God vppon this mountayne.

Than sayde Moses vnto God: when I come vnto the childern of Israell and saye vnto them, the God of youre fathers hath sent me vnto you, ād they saye vnto me, what ys his name, what answere shall I geuethem? Then sayde God vnto Moses: I wilbe what I wilbe: ād he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd send me to you.

Of this vvord, I vvilbe, cometh the name of God Iehovah vvhich vve interprete, Lorde, and is asmoch to saye as I that am.

And God spake further vnto Moses: thus shalt thou saye vnto the children of Israell:

the Lor

the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therfore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke ād hony

Yf it come to passe that they heare thy voyce, then goo, both thou ād the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therfore. iij. dayes iourney into the wilderneſſe, that we maye sacrifice vnto the Lorde oure God. Notwithstondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be with a mightie hande: ye ād I will therfore stretche out myne honde, and smyte Egipte with all my wōders which I will do therin. And after that he will let you goo.

And I will gett this people fauoure in the

sighte

syghte of the Egiptians: so that when ye goo, ye shall not goo emptie: but euery wife shall borow of hir neyghboures se and of her that sogeorneth in hir house, iewels of syluer ād of gold and rayment. And ye shall put them on youre sonnes and doughters, and shall robbe the Egiptians.

¶ The. iiij. Chaptre.

MOses answered and sayde: Se, they wil not beleue me nor herkē vnto my voyce: but wil saye, the Lorde hath not apeared vnto the. Then the Lorde saide vnto him: what is that in thine hande? and he sayde, a rodd. And he sayde, cast it on the grounde, and it turned vnto a serpent. And Moses rā awaye from it. And the Lorde sayde vnto Moses: put forth thine hande ād take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac ād the God of Iacob hath appeared vnto the.

And the Lorde sayde forther more vnto him: thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And beholde, his hand was leporous euen as snowe. And he saide: put thine hande in

to thy

to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayn as his other flesh. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde tokē But and yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuer and poure it vpon the drye lond. And the water which thou takest out of the riuer shall turne to bloude vpon the drie londe.

And Moses sayde vnto the Lorde: oh my Lorde. I am not eloquēt, no not in tymes past and namely sence thou hast spoken vnto thy seruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hī: who hath made mās mouth, or who hath made the domme or the deaff, the seynge or the blynde? haue not I the Lorde? Go therfore and I wil be with thy mouth and teach the what thou shalt saye.

And he sayde: oh my Lorde, send I pray the whome thou wilt. And the Lorde was angrie with Moses and sayde: I knowe Aarō thy bro ther the leuite that he can speake. And moro uer behold, he cometh out agaynst the, ād whē he seyth the, he wilbe glad ī his hert. And thou

shalt

ſhalt ſpeake vnto hī and put the wordes in his mouth, ād I wilbe with thy mouth ād with his mouth, ād will teach you what ye ſhal do. And he ſhalbe thy ſpokeſmā vnto the people: he ſhall be thy mouth ād thou ſhalt be his God. and take this rodd in thy hāde, wherwith thou ſhalt do myracles.

And Moſes went ād returned to Iethro his father in lawe agayne ād ſeyde vnto hī: let me goo (I praye the) ād turne agayne vnto my brethern which are in Egipte, that I may ſe whether they be yet alyue. And Iethro ſayde to Moſes: goo in peace. And the Lorde ſayde vnto Moſes in Madiā: returne agayne in to Egipte for they are dead which wēt aboute to kyll the And Moſes toke his wife and his ſonnes and put them on an aſſe, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde ſayde vnto Moſes: when thou art come in to Egipte agayne, ſe that thou doo all the wondres before Pharao which I haue put in thy hande: but I will harden his herte, ſo that he ſhall not let the people goo. And tell Pharao, thus ſayth the Lorde: Iſrael is mine eldeſt ſonne, and therfore ſayth vnto the: let my ſonne goo, that he may ſerue me. Yf thou wilt not let hī goo: beholde, I will ſlee thine el-

ne eldeſt ſonne.

And it chaunced by the waye in the ynne, that the Lorde mett him and wolde haue kylled him. Than Zepora toke a ſtone ād circumciſed hyr ſonne and fell at hys fette, and ſayde: a bloudy huſband art thou vnto me. And he lett him goo. She ſayde a bloudy huſbonde, becauſe of the circumciſion.

Than ſayde the Lorde vnto Aaron: go mete Moſes in the wilderneſſe. And he went and mett him in the mounte of God and kiſſed hī And Moſes told Aaron all the wordes of the Lorde which he had ſent by him, ād all the tokens which he had charged him with all. So went Moſes and Aaron and gatherd all the elders of the childern of Iſrael. And Aarō told all the wordes which the Lorde had ſpokē vnto Moſes, and dyd the myracles in the ſyght of the people, and the people beleued. And whē they herde that the Lord had viſited the childʀen of Iſrael and had loked vpon their tribulacion, they bowed them ſelues and worſhipped

¶ The. v. Chapter.

THen Moſes ād Aarō wēt and told Pharao, thus ſayth the Lorde God of Iſrael. Let my people goo, that they may kepe holye

daye

daye vnto me in the wilderneſſe. And Pharao anſwered: what felowe is the Lord, that I ſhulde heare his voyce for to let Iſrael goo? I knowe not the Lorde, nether will let Iſrael goo.

And they ſayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) iij. dayes iourney in to the deſerte, that we maye ſacrifice vnto the Lorde oure God: leſt he ſmyte vs ether with peſtilence or with ſwerde. Then ſayde the kinge of Egipte vntothem: wherfore do ye, Moſes and Aaron, let the people frō their worke, gett you vnto youre laboure. And Pharao ſayde further more: beholde, there is moch people in the londe; and ye make them playe and let their worke ſtonde.

And Pharao commaunded the ſame daye vnto the taſkem aſters ouer the people and vnto the officers ſaynge: ſe that ye geue the people no moare ſtrawe to make brycke with all as ye dyd in tyme paſſed: let them goo and gather them ſtrawe them ſelues, and the nombre of bricke which they were wont to make in tyme paſſed, laye vnto their charges alſo, and minyſh nothinge therof. For they be ydill ād therfore crye ſaynge: let vs goo and do ſacrifice vnto oure God. They muſt haue more worke layed vpon them, that they maye laboure theryn, and than will they not turne them ſelues to fal

ſe wordes

se wordes.

Than went the taskemasters of the people and the officers out and tolde the people sayn ge: thus sayeth Pharao: I will geue you no mo are strawe, but goo youre selues ād gather you strawe where ye can fynde it, yet shall none of youre laboure be minyshed. Than the people scatered abrode thorowe out all the lande of Egipte for to gather them stubyll to be in stead of strawe.

And the taskemasters hastied thē forward saying: fulfill youre werke daye by daye, euē as when strawe was geuen you. And the officers of the childern of Israel which Pharaos taskmasters had sett ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makinge brycke, both yesterdaye and to daye, as well as in tymes past.

Than went the officers of the childern of Israel ād complayned vnto Pharao saynge: wherfore dealest thou thus with thy servauntes? there is no strawe geuen vnto thy servauntes, and yet they saye vnto vs: make brycke. And loo, thy servauntes ar beaten, and thy people is foule intreated. And he answered: ydill ar ye ydill and therfore ye saye: let vs goo ād do sacrifice vnto the Lorde. Goo therfore and worke, for

there

there shall no strawe be geuen you, and yet see that ye delyuer the hole tale of brycke.

when the officers of the childern of Israel sawe them silfe in shrode case (in that he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aarō stondinge in there waye as they came out frō Pharao, and sayde vnto them: The Lorde loke vnto you and iudge, for ye haue made the sauoure of vs stincke in the sighte of Pharao and of his servauntes, and haue put a swerde in to their handes to slee vs.

Moses returned vnto the Lorde and sayde: Lorde wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharao to speke in thy name, he hath fared foull with this folke, ād yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharao, for with a mygh tie hande shall he let them goo, and with a mighty hande shall he dryue them out of hys lande.

¶ The. vj. Chapter

AND God spake vnto Moses sayng vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Iehouah was I not kno-

wne vnto them. Moreouer I made an appoynt
ment with them to geue them the londe of Ca
naã: the londe of their pilgremage wherin the
ey were straungers. And I haue also herde the
gronyng of the childern of Israel, because the
Egiptians kepe them in bondage, ād haue re-
membred my promysse

A ꝓmyse or a testamēt

wherfore saye vnto the childern of Israel: I
am the Lorde, and will brynge you out from
vnder the burdens of the Egiptians, and wyll
rydd you out of their bondage, and wyll dely-
uer you wyth a stretched out arme and wythe
great iudgementes. And I wil take you for my
people and wilbe to you a God. And ye shall
knowe that I am the Lorde youre God which
bringe you out from vnder the burthens of the
Egiptians. And I wyll brynge you vnto the
londe ouer the which I dyd lyfte vpp my han-
de to geue it vnto Abraham, Isaac and Iacob,
and will geue it vnto you for a possessyon: euē
I the Lorde, And Moses tolde the childen of
Israel euen so: But they harkened not vnto
Moses for anguysshe of sprete and for cruell
bondage.

Temptacyon sieth faith.

And the Lorde spake vnto Moses saynge
Goo and bydd Pharao kynge of Egipte, that
he let the childern of Israel goo out of his lon
de. And Moses spake before the Lorde sa-
ynge:

ynge: beholde, the childern of Israell herken not vnto me, how than shall Pharao heare me: seynge that I haue vncircumcised lippes. And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel ād vnto Pharao kyng of Egipte: to brynge the childern of Israel out of the londe of Egipte.

These be the heedes of their fathers houses. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the housholders of Ruben. The childern of Symeon ar these: Gemuel, Iamin, Ohad, Iachin. Zohar, and Saul the sonne of a Cananytesh wife: these are the kynreddes of Symeon

These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And Leui lyued an hundred and. xxxvij. yere. The sonnes of Gerson: Libni ād Semei in their kinreddes. The childern of Kahath: Amram, Iesear, Hebron and Vsiel. And Kahath lyued an hundred and. xxxiij. yere. The children of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generations.

And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an hundred and. xxxvij. yere.

VII. Chaptre.

The childern of Iezear: Korah, Nepheg and Sichri. The childern of Vsiel: Misael, Elzaphan and Sithri.

And Aaron toke Elizaba doughter of Aminadab ād sister of Nahason, to wife: which bare him Nadab, Abehu, Eleazar and Ithamar. The childern of Korah: Assir, Elkana ād Abiassaph: these are the kynredds of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife: which bare him Pinehas: these be the principall fathers of the Leuites in their kynredds.

These are that Aaron and Moses to whom the Lord sayde: carie the childern of Israel out of the lond of Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharao kynge of Egipte, that they myghte brige the childern of Israel out of Egipte. And in the daye whē the Lorde spake vnto Moses in the londe of Egipte, he spake vnto him sayynge, I am the Lorde, se that thou speake vnto Pharao the kinge of Egipte all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall Pharao than geue me audience?

¶ The. vij. Chaptre.

AND the Lorde saide vnto Moses: behode, I haue made the Pharaos God, and

Aaron

Aaron thy brother shal be thy prophete. Thou shalt speake all that I commaunde the and Aaron thy brother shall speake vnto Pharao: that he sende the childern of Israel out of his lande. But I will harden Pharaos hert, that I may multiplie my myracles and my wondres in the land of Egipte. And yet Pharao shall not herken vnto you, that I maye sett myne honde vpon Egipte and brynge out myne armyes, euē my people the childern of Israel out of the lāde of Egipte, with great iudgementes. And the Egiptians shall knowe that I am the Lorde when I haue stretched forth my hande vpō Egipte, and haue brought out the childern of Israel from amonge thē.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was .lxxx. yere olde and Aaron .lxxxiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron saynge: when Pharao speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharao, and it shall turne to a serpent

Than went Moses and Aarō in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharao and before his servauntes, and it turned to a serpente. Than Pharao called for the

wyse

Euẽ so do our charmars nowv deceaue all princes vvith theire sophistrie ād turne thẽ clene from repẽtaũce towvarde the lawve of god: ād frõ the fayth that is in Christ.

wyse men and enchaunters of Egipte dyd yn lyke maner with there sorcery. And they cast doune euery mã his rodd, ād they turned to ser pẽtes: but Aarons rodd ate vp their roddes: ād yet for all that Pharaos herte was hardened, so that he herkened not vnto thẽ, euen as the Lorde had sayde.

Than sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people goo. Get the vnto Pharao in the morninge, for he will come vnto the water, and stõde thou apon the ryuers brynke agenst he come, and the rodd whiche turned to a serpente take in thine hande. And saye vnto him: the Lorde God of the Hebrues hath sente me vnto the saynge: let my people goo, that they maye serue me in the wildernes: but hither to thou woldest not heare. wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lord. Behold, I will smyte with the staffe that is in myne hand apon the waters that are in the ryuer, and they shall turne to bloude. And the fishe that is in the riuer shall dye, and the riuer shall stinke: so that it shall greue the Egiptiãs to drinke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egipte, ouer their streames

ir ſtreames, ryuers, pondes and all pooles off water, that they maye be bloude, and that there may be bloude in all the lande of Egipte: both in veſſells of wodd and alſo of ſtone. And Moſes and Aaron dyd euen as the Lorde commaunded. And he lifte vp the ſtaffe and ſmote the waters that were in the riuer, in the ſyghte of Pharao and in the ſyghte of his ſeruauntes, and all the water that was in the ryuer, turned in to bloude. And the fiſh that was in the riuer dyed, and the ryuer ſtanke; ſo that the Egiptians coude not drinke of the water of the ryuer. And there was bloude thorowe out all the lande of Egipte.

And the Enchaunters of Egipte dyd lyke wyſe with their enchauntmentes, ſo that Pharaos herte was hardened and dyd not regarde them as the Lorde had ſayde. And Pharao turned him ſelfe and went in to his houſſe, and ſet not his herte there vnto. And the Egiptians dygged round aboute the ryuer for water to drynke, for they coude not drynke of the water of the ryuer. And it contynued a weke after that the Lorde had ſmote the ryuer.

¶ The .viij. Chapter.

VIII. Chaptre

THe Lorde ſpake vnto Moſes: Goo vnto Pharao and tell him, thus ſayeth the Lorde: let my people goo, that they maye ſerue me. Yf thou wilt not let them goo: beholde I will ſmyte all thy londe with frogges. And the ryuer ſhall ſcrale with frogges, ād they ſhall come vp and goo in to thine houſſe and in to thy chaumbre where thou ſlepeſt ād vppō thy bedd, and in to the houſſes of thy ſervauntes, and vppon thy people, and in to thyne ovens, and vppon thy vitels which thou haſt in ſtore And the frogges ſhall come vpon the and on thy people and apon all thy ſervauntes.

And the Lorde ſpake vnto Moſes, ſaye vnto Aaron: ſtretche forth thine hande with thy rodd ouer the ſtremes, riuers, ād pondes. And bringe vp frogges apon the londe of Egipte And Aaron ſtretched his hande ouer the water of Egipte, and the frogges came vp ād couered the londe of Egipte. And the ſorcerers dyd likewiſe with theire ſorcery, and the frogges came vp apon the lande of Egipte.

Then Pharao called for Moſes and Aarō and ſayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye ſacrifice vnto the Lorde. And Moſes ſayde vnto Pharao: Appoynte thou the tyme

vnto

vnto me,when I ſhall praye for the and thy ſer
vauntes ād thy people,to dryue awaye the frog
ges from the and thy houſſe,ſo that they ſhall
remayne but in in the riuer only.And he ſayde
tomorow.And he ſayde:euen as thou haſt ſay
de,that thou mayſt knowe that there is none li
ke vnto the Lorde oure God. And the frog-
ges ſhall departe from the ād from thyne hou
ſes and from thy ſervauntes and from thy peo
ple,and ſhall remayne in the riuer only.

And Moses and Aaron went out frō Pha
rao,and Moſes cryed vnto the Lorde apō the
apoyntment of frogges which he had made
vnto Pharao.And the Lorde dyd accordinge
to the ſaynge of Moſes.And the frogges dy-
ed out of the houſſes,courtes and feldes.
And they gathred them to gether vppon hep-
pes:ſo that the lande ſtanke of them.

But when Pharao ſawe that he had reſt ge-
uen him,he hardened his herte and herkened
not vnto them,as the Lorde had ſayde. And
the Lorde ſayde vnto Moſes:Saye vnto Aarō
ſtretch out thy rodd and ſmyte the duſt of the
lande that it maye turne to lyſe in all the londe
of Egipte.And they dyd ſo.And Aaron ſtret
ched out his hande with his rodd and ſmote
the duſt of the erth.Ād it turned to lyſe both in
man and beeſt,ſo that all the duſt of the lande

turned

turned to lyse, thorowe out all the lande of Egipte.

And the enchaunters assayde lykewyse with their enchauntmentes to brynge forth lyse, but they coude not. And the lyse were both apon man and beest. Then sayde the enchaunters vnto Pharao: it is the fingre of God. Neuerthelater Pharaos herte was hardened and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the mornynge and stonde before Pharao, for he will come vnto the water: and saye vnto him, thus sayth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let my people goo: beholde, I will sende all maner flies both apon the and thy servauntes ād thy people and into thy houses. And the houses of the Egiptians shalbe full of flies, and the grounde where on they are. But I will seperate the same daye the londe of Gosan where my people are, so that there shall no flyes be there: that thou mayst knowe that I am the Lorde vppon the erth. And I will put a deuision betwene my people and thine. And euen tomorow shall this myracle be done.

And the Lorde dyd euen so: and there came noysom flyes in to the houses of Pharao,

and

and in to his ſervauntes houſſes and in to all the lõde of Egipte: ſo that the londe was marred with flyes. Then Pharao ſent for Moſes and Aaron and ſayde: Goo and do ſacrifice vnto youre God in the land. And Moſes anſwered: it is not mete ſo to do. for we muſt offer vnto the Lorde oure God, that whiche is an abhominatyon vnto the Egiptians: beholde, ſhall we ſacrifice that which is an abhominacion vnto the Egiptians before their eyes, and ſhall they not ſtone vs? we will therfore goo. iij. dayes yournay in to the deſerte and ſacrifice vnto the Lord oure God as he hath cõmaunded vs.

And Pharao ſayde: I will late you goo, that ye maye ſacrifice vnto the Lorde youre God in the wildernes; only goo not ferre awaye, ād ſe that ye praye for me. And Moſes ſayde: beholde, I will goo out from the and praye vnto the Lorde, and the flyes ſhall departe frõ Pharao and from his ſervauntes and from his people tomorow. But let Pharao from hẽce forth deſceaue no moare, that he wolde not lett the people goo to ſacrifice vnto the Lorde.

And Moſes went out from Pharao and prayed vnto the Lorde. And the Lorde dyd as Moſes had ſaide: ād toke awaye the flies frõ Pharao and from his ſervauntes ād from hys people,

people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also and wolde not let the people goo,

¶ The. ix. Chaptre.

AND the Lorde sayde vnto Moses, goo vnto Pharao and tell him, thus sayeth the Lorde God of the Ebrues: sende out my people that they maye serue me. Yf thou wilt not let them goo but wilt holde them styll: beholde, the hande of the Lorde shalbe apō thy catell which thou hast in the feld apon horses asses, camels, oxen, and shepe, with a mightye great morrayne. But the Lorde shall make a deuysion betwene the beestes of the Israhelites, ād the beestes of the Egiptiās: so that there shal nothing dye of all that perteyneth to the children of Israel. And the Lorde appoynted a tyme saynge: tomorow the Lorde shall do this thinge in the londe.

And the Lorde dyd the thinge on the morow, and all the catell of Egipte dyed: but of the catell of the childern of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israhelites dead. Notwithstondinge the hert of Pharao hardened, and he wolde not let the people goo.

And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the

fornace

fornace, and let Moſes ſprynkel it vp in to the ayre in the ſyghte of Pharao, and it ſhall turne to duſt in all the londe of Egipte, and ſhal make ſwellynge ſoores with blaynes both on mā and beeſt in all the londe of Egipte. And they toke aſſhes out of the fornace, and ſtode before Pharao, ād Moſes ſprynkeld it vp in to the ayre: And there brake out ſoores with blaynes both in mā and beeſt: ſo that the ſorcerers coude not ſtonde before Moſes, by the reaſon of botches on the enchaunters and apon all the Egiptians, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had ſayde vnto Moſes.

And the Lorde ſayde vnto Moſes: ryſe vp early in the mornynge and ſtonde before Pharao and tell him, thus ſayth the Lorde God of the Ebrues: Let my people goo, that they may ſerue me, or els I will at this tyme ſende all my plages apon thine herte and apon thy ſervaun tes and on thy people, that thou mayſt knowe that there is none lyke me in all the erth. For now I will ſtretch out my hande and will ſmyte the and thy people with peſtilence: ſo that thou ſhalt periſſhe from the erth. Yet in very dede for this cauſe haue I ſterred the vpp, for to ſhewe my power in the, and to declare my name thorow out all the worlde.

IX. Chapter.

Yf it be ſo that thou ſtoppeſt my people, that thou wilt not let them goo: beholde, tomorow this tyme I will ſend doune a mightie great hayle: euē ſoch one as was not in Egipte ſence it was grounded vnto this tyme. Sende therfore and fet home thy beeſtes and al that thou haſt in the felde, For apon all the men and beeſtes which are founde in the felde ād not broughte home, ſhall the hayle fall, ād they ſhall dye And as many as feared the worde of the Lorde among the ſervauntes of Pharao made their ſervauntes ād their beeſtes flee to houſe: and they that regarded not the worde of the Lorde, left their ſervauntes and their beeſtes in the felde.

And the Lorde ſayde vnto Moſes: ſtretche forth thine hande vnto heauen, that there may be hayle in all the lande of Egipte: apō mā ād beeſt, ād apō all the herbes of the felde in the feld of Egipte. And Moſes ſtretched out his rodd vnto heauen, and the Lorde thondered and hayled ſo that the fyre ran a longe vppon the grounde. And the Lorde ſo hayled in the lōde of Egipte, that there was hayle ād fyre mēgled with the hayle, ſo greuous, that there was none ſoch in all the londe of Egipte, ſence people inhabited it.

And the hayle ſmote in the londe of Egipte all

se all that was in the felde: both man and beest And the hayle smote all the herbes of the feld and broke all the trees of the felde: only in the lande of Gosan where the childern of Israell were, was there no hayle. And Pharao sent ād called for Moses and Aaron, and sayde vnto thē: I haue now synned, the Lorde is rightwes and I and my people are weked. Praye ye vnto the Lorde, that the thonder of God and hayle maye cease, and I will let you goo, and ye shall tarie no longer.

And Moses sayde vnto him: assoone as I am out of the citie, I will sprede abrode my handes vnto the Lorde, and the thunder shall ceasse, nether shall there be any moare hayle: that thou mayst knowe, howe that the erth ys the Lordes, But I knowe that thou and thy servauntes yet feare not the Lord God. The flaxe ād the barly were smyttē, for the barly was shott vp ād the flaxe was boulled: but the whete and the rye were not smeten, for they were late sowne.

And Moses went out of the citie frō Pharao ād sprede abrode his handes vnto the Lorde, and the thunder and hayle ceased, nether rayned it any moare vppon the erth. whē Pharao sawe that the rayne and the hayle and thunder were ceased, he synned agayn ād hardened his herte

his herte: both he and his servauntes. So was the herte of Pharao hardened, that he wolde not let the childern of Israel goo, as the Lord had sayde by Moses.

¶ The. x. Chapter.

THe Lorde sayde vnto Moses: goo vnto Pharao, neuertheless I haue hardened his harte and the hertes of his servauntes, that I mighte shewe these my sygnes amongest thē and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egipte ād the miracles which ch I haue done amonge them: that ye may know we how that I am the Lorde.

Than Moses ād Aaron went in vnto Pharao and sayde vnto him: thus sayth the Lorde God of the Hebrues: how longe shall it be, or thou wilt submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilt not let my people goo: beholde, tomorow will I brynge greshoppers in to thy lande, and they shall couer the face of the erth that it can not be sene, ād they shall eate the residue which remayneth vnto you and escaped the hayle and they shall eate all youre grene trees vpon the felde, and they shall fill thy houses and all thy servauntes houses, and the houses of all the Egiptiās after soch a maner: as nether thy

fathers nor thy fathers fathers haue ſene, ſence the tyme they were apon the erthe vnto thys daye. And he turned him ſilfe aboute, ād went out from Pharao.

And Pharaos ſervauntes ſayde vnto hym: Howe longe ſhall this felowe thus plage vs? Let the men goo that they maye ſerue the Lorde their God, or els wilt thou ſee Egipte firſt deſtroyed? And than Moſes and Aaron were broughte agayn vnto Pharao, and he ſayde vnto them: Goo and ſerue the Lorde youre God but who are they that ſhall goo? And Moſes anſwered: we muſt goo with yonge and olde: ye and with oure ſonnes and with oure doughters, ād with oure ſhepe and oxē muſt we goo For we muſt holde a feaſt vnto the Lorde.

And he ſayde vnto them: ſhall it be ſoo? The Lorde be with you, ſhulde I lett you goo, and youre childern alſo? Take heede, for ye haue ſome myſchefe in honde. Nay not ſo: but goo ye that are men and ſerue the Lorde, for that was youre deſyre. And they thruſt thē out of Pharaos preſence.

And the Lorde ſayde vnto Moſes: Stretch out thine hande ouer the lande of Egipte for greſhoppers, that they come apon the lande of Egipte and eate all the herbes of the londe, ād all that the hayle left vntouched. And Moſes

ſtretched forth his rodd ouer the londe off Egipte, ād the Lorde brought an eaſt wynde vp pō the lande, all that daye and all nyghte. And in the mornynge the eaſt wynde broughte the gr⁊ſhoppers, ād the greſhoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuouſly: ſo that before them were there no ſoch greſhoppers, nether after them ſhal be. And they couered all the face of the erth, ſo that the londe was darke therewith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: ſo that there was no grene thinge lefte in the trees and herbes of the felde thorow all the lande of Egipte.

Then Pharao called for Moſes and Aarō in haſte and ſayde: I haue ſynned agaynſt the Lorde youre God and agaynſt you. Forgeue me yet my ſynne only this once, and pray vnto the Lorde youre God that he maye take away frō me this deth only. And he wēt out frō Pharao ād prayd vnto the Lorde, ād the Lord turned the wynde in to a myghtie ſtronge weſt wynde, and it toke awaye the greſhoppers and caſt thē in to the reed ſee: ſo that there was not one greſhopper left in all the coſtes of Egipte But the Lorde hardened Pharaos herte, ſo that he wold not let the childern off Iſrael goo

And

And the Lorde sayde vnto Moses: Stretch out thy hond vnto heauē ād let there be darckneſſe vppon the londe of Egipte: euē that thei maye feale the darckneſſe. And Moses stretched forth his hande vnto heauē, ād there was a darke myst vppō all the lande off Egipte. iij dayes longe so that no mā sawe another nether rose vp frō the place where he was by the space of. iij. dayes, but all the childrē of Israel had lighte where they dwelled.

Then Pharao called for Moses and sayde: goo and serue the Lorde, only let youre shepe. and youre oxen abyde, but let youre childern go with you. And Moses answered: thou must geue vs also offringes and burntoffringes for to sacrifice vnto the Lord oure God, Oure cattell therfore shall goo with vs, and there shall not one hooffe be left behinde, for therof must we take to serue the Lorde oure God. Moreouer we cā not knowe wherwith we shall serue the Lorde, vntyll we come thither.

But the Lorde hardened Pharaos herte, so that he wold not let thē goo. And Pharao sayde vnto him: get the frō me ād take heade to thy selfe that thou see my face no moare, For whē soeuer thou comest in my syghte, thou shalt dye. And Moses saide: let it be as thou hast sayde: I will see thy face no moare.

¶ The.xj. Chapter.

AND the Lord ſayde vnto Moſes: yet will I brynge one plage moare vppon Pharao and vppon Egipte, and after that he wyll lett you goo hence. And when he letteth you goo, he ſhall vtterly dryue you hence. But byd the people that euery man borowe of his neighbour and euery woman of hir neghboureſſe: iewels off ſyluer and iewels of golde. And the Lorde gatt the people fauoure in the ſyghte of the Egiptians. Moreouer Moſes was very great in the lande of Egipte: both in the ſyghte of Pharao, and alſo in the ſyghte of the people.

And Moſes ſayde: thus ſayth the Lorde. About mydnyghte will I goo out amonge the Egiptians, and all the firſtborne in the land of Egipte ſhall dye: euen from the firſtborne off Pharao that ſitteth on his ſeate, vnto the firſtborne of the maydeſervaunte that is in the myll, and all the firſtborne of the catell. And there ſhall be a great crye thorow out all the lande off Egipte: ſo that there was neuer none lyke nor ſhall be. And among all the childern of Iſrael ſhall not a dogg move his tongue, nor yet man or beeſt: that ye may knowe, how the Lorde putteth a difference betweene the Egiptiãs and Iſrael. And all theſe thy ſervauntes ſhal come downe vnto me, and fall before me ãd ſaye

get

get the out and all the people that are vnder the, and than will I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wondres may be wrought in the lande of Egipte, And Moses ād Aarō dyd all these wondres before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

¶ The. xij. Chapter.

AND the Lorde spake vnto Moses and Aaron in the londe of Egipte saynge: This moneth shall be youre chefe moneth: euē the first moneth of the yere shal it be vnto you Speake ye unto all the felowshipe of Israel saynge: that they take the. x. daye of this moneth to euery housholde, a shepe. Yf the housholde be to few for a shepe, then lett him and his neighbour that is nexte vnto his house, take acordinge to the nombre of soulles, and counte vnto a shepe acordinge to euery mans eatinge. A shepe with out spott and a male of one yere olde shall it be, and from amonge the lambes ād the gootes shall ye take it.

That I here cal a shepe is in Ebrue a vvorde indifferent to a shepe and a gotte both.

And ye shall kepe him in warde, vntyll the xiiij. daye of the same moneth. And euery mā of the multitude of Israel shall kyll him abou-

te eue

te euẽ. And they ſhall take of the bloud ād ſtri
ke it on the. ij. ſyde poſtes ād on the vpper dor
poſt of the houſes, wherī they eate hī. And thei
ſhall eate the fleſh the ſame nyght, roſt with fy
re, ād with vnleuẽded bread, ād with ſowre her
bes they ſhall eate it. Se that ye eate not therof
ſodẽ in water, but roſt with fyre: both head fete
ād purtenance together. And ſe that ye let no
thinge of it remayne vnto the mornynge: yf ou
ghte remayne burne it with fyre.

Off this maner ſhall ye eate it: with youre loi
nes girded, ād ſhoes on youre fete, ād youre ſta
ves in youre handes. And ye ſhall eate it in ha
ſte, for it is the Lordes * paſſeouer, for I will
go aboute ī the lāde of Egipte this ſame nygh
te, ād will ſmyte all the firſtborne in the lande
off Egipte: both of mā ād beeſt, ād apō al the
goddes off Egipte will I the Lorde do execu
tion. And the bloude ſhall be vnto you a tokẽ
vppon the houſes where in ye are, for whẽ I ſe
the bloude, I will paſſe ouer you, ād the plage
ſhall not be vppō you to deſtroye you, when I
ſmyte the londe off Egipte.

And this daye ſhall be vnto you a remẽbra
unce, ād ye ſhall kepe it holie vnto the Lorde:
euen thorow out youre generacions after you
ſhall ye kepe it holie daye, that it be a cuſtome
for euer. vij. dayes ſhal ye eate vnlevẽded bre
ed, ſo

The lambe vvas called paſſeouer that the very name it felf ſhuld put thẽ in remebraunce vvhat it ſignified. for the ſignes that god ordined ether ſiginfied the benefices done or promyces to come ād vvere not dō me as are the ſignes of oure domine God the Pope.

ed so that euen the first daye ye shall put awa-
ye leuen out off youre houses. For whosoeuer
eateh leuended bread from the first daye vn-
tyll the .vij. daye, that soule shall be plucked
out frō Israel. The first daye shall be a holie fe
ast vnto you, and the .vij. also. There shal be no
maner off worke done in thē, saue aboute that
only which euery man must eate that only may
ye do. And see that ye kepe you to vnleuēded
breed.

For vppō that same daye I will brynge you-
re armyes out off the londe of Egipte, therfo-
re ye shall obserue this daye and all youre chil-
dern after you, that yt be a custume for euer.
The first moneth and the .xiiij. daye off the
moneth at euen ye shall eate swete brede vnto
the .xxj. daye off the moneth at euen agayne.
Seuen dayes se that there be no leuended bred
foūde in youre houses. For whosoeuer eateth
leuended bred, that soule shall be roted out frō
the multitude of Israel: whether he be a straun
ger or borne in the londe. Therfore se that ye
eate no leuended bred, but in all youre habita-
cions eate swete bred.

And Moses called for the elders off Israel
and sayde vnto them: chouse out and take to e-
uery housholde a shepe, ād kyll passeouer. And
take a bunch of ysope, ād dyppe it in the bloud

that

that is in the basyn, and stryke it vppon the vp perposte and on the .ij. syde postes, and se that none of you goo out at the doore of his house vntyll the mornynge. For the Lorde will goo aboute and smyte Egipte. And when he seyth the bloude vppon the vpper doorposte ād on the .ij. syde postes, he will passe ouer the doore and will not suffre the destroyer to come in to youre housse to plage you. Therfore se that thou obserue this thinge, that it be an ordinaunce to the, and thy sonnes for euer.

And when ye be come in to the land which the Lorde will geue you acordinge as he hath promysed, se that ye kepe this seruice. * And when youre childern axe you what maner off seruice is this ye doo. Ye shall saye, it is the sacrifice of the Lordes passeouer which passed ouer the housses of the childern of Israel in Egipte, as he smote the Egiptians and saued oure housses. Than the people bowed them selues and worshipped. And the childern of Israel went and dyd as the Lorde had commaūded Moses and Aaron.

Oure signes be dōme vve knovvnot the reason of oure baptim: ye and vve must saye oure prayere ād oure beleffe in a tō gevve vnderstonde not

And yet yt vve answvere not our prelates vvhen thei be angrie, euen as thei vvolde haue it, vve must to the syre vvithout redemption, or forsvver god

And at mydnyghte the Lorde smote all the firstborne in the lōde of Egipte: from the firstborne of Pharao that satt on his seat, vnto the firstborne of the captyue that was in presone, and all firstborne of the catell. Than Pharao arose the

arose the same nyghte and al his servauntes ād all the Egiptians, and there was a great crieng thorowe out Egipte, for there was no houſſe where there was not one dead.

And he called vnto Moſes and Aaron by nyghte saynge: Ryse vp and gett you out from amonge my people: both ye and also the children of Israel, and goo and serue the Lorde as ye haue sayde. And take youre shepe and your oxen with you as ye haue sayde, ād departe ād blesse me also. And the Egiptians were ferce vppon the people and made haste to send thē out of the lād: for they sayde: we be al deed mē

And the people toke the dowe before it was sowered which they had in stoare, and bounde it in clothes ād put it vpō their shulders And the childern of Israel dyd acordinge to the sayinge of Moſes: ād they borowed of the Egiptians: iewels of syluer, and iewels of gold, and rayment. And the Lorde gat the people fauoure in the syghte of the Egiptians: ād so they borowed and robbed the Egiptians.

Thus toke the childern of Israel their yourney frō Raemses to suchoth. vj. hundred thousand mē of foote, beſyde childern. And moch comon people went also with thē, ād shepe ād oxen ād catell exceadinge moch. And they baked swete cakes of the dowe which thy brou-

ghte

ghte out of Egipte, for it was not lowe-
red: becauſe they were thruſt out of Egipte
and coude not tarie, nether had they prepared
them any other prouiſion of meate.

And the tyme of the dwellinge of the chil-
dern of Iſrael which they dwelled in Egipte,
was. iiij. hundred and. xxx. yere. And whē the
iiij. hundred and. xxx. yeres were expyred, euē
the ſelfe ſame daye departed all the hoſtes of
the Lorde out of the lande of Egipte. This is
a nyghte to be obſerued to the Lorde, becau-
ſe he broughte them out of the lande of Egip
te. This is a nyghte of the Lorde, to be kepte
of all the childern of Iſrael and of their gene-
racions after them.

And the Lorde ſayde vnto Moſes ād Aa-
ron, this is the maner of Paſſeover: there ſhall
no ſtraunger eate there of, but all the ſeruaun
tes that are bought for money ſhall ye circum
ciſe, and then let them eat there of. A ſtraūger
and a hyerd ſeruaunte ſhall not eate thereof.
In one houſſe ſhall it be eatē. Ye ſhall carie no
ne of the fleſh out at the doores: moreouer, ſe
that ye breke not a bone there of. All the mul-
titude of the childern of Iſrael ſhall obſerue it

Yf a ſtraunger dwell amonge you ād wyll
holde Paſſeover vnto the Lorde, let him circū
ciſe all that be males, ād thē let him come and

obſerue

obſerue it ād be take as one that is borne ī the lōde. No vncircūciſed perſone ſhall eate there of. One maner of lawe ſhalbe vnto thē that are borne in the lōde, ād vnto the ſtraūgers that dwell amōge you. And all the childern of Iſrael dyd as the Lorde cōmaūded Moſes ād Aaron. And euē the ſelfe ſame daye dyd the Lorde brynge the childern of Iſrael out of the londe of Egipte with their armies.

The. xiij. Chapter.

AND the Lorde ſpake vnto Moſes ſaynge: ſanctifie vnto me all the firſtborne that opē all maner matrices amōge the childern of Iſrael, as well of mē as of beeſtes: for they are myne. And Moſes ſayde vnto the people: thīke on thys daye ī which ye came out of Egipte and out of the houſſe of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therfore that ye eate no leuended bred. This daye come ye out of Egipte in the moneth of Abib.

whē the Lorde hath broughte the ī to the lō de of the Canaanites, Hethites, Amorites, Heuites ād Iebuſites, which he ſware vnto thi fathers that he wolde geue the: a londe where in milke ād honye floweth, thē ſe that thou kepe this ſeruyce in this ſame moneth. Seuē dayes thou ſhalt eate ſwete bred, ād the. vij. daye ſhal [illegible] faſtfull vnto the Lorde. Therfore thou

ſhalt eate ſwete bred. vij. dayes, and ſe that there be no leuended bred ſene nor yet leuē amonge you in all youre quarters.

The fathers nowv adayes maye not be ſofred to knowv ought of God them ſelves. howv can they then teach their childer vvhat the ceremonie meaneth.

And thou ſhalt ſhewe thy ſonne at that tyme ſaynge: this is done, becauſe of that which the Lorde dyd vnto me when I came out of Egipte. Therfore it ſhall be a ſigne vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a ſtronge hāde the Lorde broughte the out of Egipte, ſe thou kepe therfore this ordinaūce in his ſeaſon from yere to yere.

Moreouer vvhen the Lorde hath broughte the in to the londe of the Canaanytes, as he hath ſworne vnto the and to thi fathers, and hath geuen it the, thē thou ſhalt appoynte vnto the Lorde all that openeth the matrice, and all the firſtborne among the beeſtes which thou haſt yf they be males. And all the firſtborne of the aſſes, thou ſhalt redeme with a ſhepe: yf thou redeme him not, then breake hys necke. But all the firſtborne amonge thi childern ſhalt thou bye out.

Teach youre childern.

And vvhen thi ſonne axeth the in tyme to come ſaynge: vvhat is this? thou ſhalt ſaye vnto him: vvith a mightie hande the Lorde broughte us out of Egipte, out of the houſſe of bon-

dage

dage. And when Pharao was looth to lete us goo, the Lorde slewe all the firstborne in the lande of Egipte: as well the firstborne of men as of beastes. And therfore I sacrifice vnto the Lorde all the males that open the matrice, but all the firstborne of my childern I must redeme. And this shall be as a token in thine hande, and as a thinge hanged vpp betwene thine eyes: because the Lorde broughte us out of Egipte with a mightie hande.

when Pharao had let the people goo, God caried them not thorow the londe of the Philistines. though it were a nye waye. For God sayde: the people myghte happly repent when they se warre, and so turne agayne to Egipte: therfore God led thē aboute thorow the wylderneſſe that bordreth on the redd see. The childern of Israel went harnessed out of the lāde of Egipte. And Moses toke the bones of Ioseph with him: for he made the childern of Israel swere saynge: God will surely vyset you, take my bones therfore away hence with you,

And they toke their iorney from Suchoth: and pitched their tentes in Etham in the edge of the wylderneſſe. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue thē lighte: that they myghte goo both

by day and

by day ād nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples sighte.

The. xiiij. Chapter.

THan the Lorde spake vnto Moses sayn ge: byd the childern of Israel that they turne and pytch their tentes before the entryn ge of Hiroth betwene Migdole and the se to ward Baal zephon: euen before that shall ye pytch apon the see. For Pharao will saye of the childern of Israel: they are tāgled in the lōd the wilderneſſe hath shott thē in. And I will hardē his harte, that he shall folowe after thē, that I maye gett me honoure vppō Pharao ād vppō all his hoste, that the Egiptians maye knowe that I am the Lorde. And they dyd euen so.

And whē it was tolde the kynge of Egipte that the people fled, thā Pharaos harte and all his seruaūtes turned vnto the people ād sayde why haue we this done, that we haue let Israel go out of oure seruyce? and he made redie his charettes ād toke his people with hym ād toke vi. hūdred chosen charettes ād all the charet tes of Egipte ād captaynes vppō all his peo ple. For the Lorde hardened the harte of Pha rao kynge of Egipte, that he folowed after the childern of Israel which for all that went out thorow an hye hāde, And the Egiptiās folo

wed

wed after thē ād ouertoke thē where they pitched by the see, with all the horsses ād charettes of Pharao ād with his horssemē ād his hoste: euē fast by the entrynge of Hiroth before Baal Zephon. And Pharao drewe nye, ād whē the childern of Isreal lyft vp their eyes and sawe how the Egiptiās folowed after thē; they were sore a fraide ād cried out vnto the Lorde

Thā sayde they vnto Moses? were there no graues for us in Egipte, but thou must bringe us awaye for to dye in the wylderneSSe? wherfore hast thou serued us thus, for to carie us out of Egipte? Dyd not we tell the this in Egipte saynge, let us be in rest and serue the Egiptians? For it had bene better for us to haue serued the Egiptians, than for to dye in the wilderneSSe. And Moses sayde vnto the people: feare ye not but stonde still and beholde how the Lorde shall saue you this daye: For as ye se the Egiptians this daye, shall ye see them nomore for euer till the worldes ende. The Lorde shall fighte for you and ye shall holde youre peace.

The Lorde sayde vnto Moses: wherfore crieSt thou vnto me? speake vnto the childern of Israel that they goo forwarde. But lifte thou vp thi rodd and stretch out thi hande ouer the see and deuyde it a sondre, that

the

the childern of Israel may goo on drye grou-
de thorow the myddest thereof. And beholde
I will harden the hertes of the Egiptians that
they maye folowe you. And I will gett me ho
noure vpon Pharao and vpon all his hoste, v-
pon his charettes ād vpon his horse mē. And
the Egiptians shall knowe that I am the Lord
whan I haue gotten me honoure vpō Pharao
vpon his charettes and vpon his horsemen.

And the angell of God which went befo-
re the hoste of Israel, remoued ād went behin-
de them. And the cloudēpiler that was before
them remoued ād stode behinde them ād wēt
betwene the hoste of the Egiptians ād the ho-
ste of Israel. Yt was a darke clowde, and gaue
lighte by nyghte: so that all the nyghte long the
one coude not come at the other.

when now Moses stretched forth his hon-
de ouer the see, the Lorde caried awaye the
see with a stronge east wynde that blewe all
nyghte, and made the see drie londe ād the wa
ter deuyded it silfe. And the childern of Israel
went in thorow the myddest of the see vppon
the drie grounde. And the water was a walle
vnto them, both on their righthande ād on the
ir lefte hande. And the Egiptians folowed ād
went in after them to the myddest of the see,
with all Pharaos horses, and his charettes and

his horsse

his horssemen.

And in the mornynge watch ,the Lorde lo ked vnto the hoste of the Egiptiās out of the fyery and clowdie piler,and troubled their ho ste and smote of their charett wheles and cast them doune to the grounde. Than sayde the Egiptians: Let vs fle from Israel,for the Lor de fyghteth for them agaynst vs. Than sayde the Lorde vnto Moses:stretch out thine hand ouer the see,that the water maye come agayne vppō the Egiptians vppon their charettes ād horsemen.

Than stretched forth Moses his hande o- uer the see,and it came agayne to his course er ly ī the mornīg,ād the Egiptiās fledd agaynst it. Thus the Lorde ouerthrewe the Egiptians in the middest of the see,ād the water returned and couered the charettes and the housemē:so that of all the hoste of Pharao that came in to the see after them,there remayned not one. But the children of Israel went vpon drie lō- de in the myddest of the see, ād the water was a walle vnto them:both on the righte hand of them and also on the lifte.

Thus the Lorde delyuered Israel the selfe same daye out of the honde of the Egiptians, and Israell sawe the Egiptians deade vpō the see syde. And when Israel sawe that myghtye

hande which the Lorde had ſhewed vppō the Egiptians, they feared the Lorde: and beleued both the Lorde and alſo his ſervaunte Moſes

¶ The. xv. Chapter.

THen Moſes and the childern off Iſrael ſange this ſonge vnto the Lord ād ſaide

Let vs ſynge vnto the Lorde, for he is become glorious, the horſe and him that rode vpon him hath he ouerthrowne in the ſee.

The Lorde is my ſtrength ād my ſonge, ād is become my ſaluation.

He is my God and I will glorifie him, he is my fathers God and I will lifte him vp an hie

The Lorde is a mā off warre, Iehouah ys his name: Pharaos charettes ād his hoſte hath he caſt in to the ſee.

His iolye captaynes are drowned in the redſee, the depe waters haue couered them: thei ſoncke to the botome as a ſtone.

Thine hande Lorde is glorious in power, thine hād Lord hath all to daſhed the enemye.

And with thy great glorie thou haſt deſtroyed thine aduerſaries, thou ſenteſt forth thy wrath ād it conſumed them: euē as ſtobell.

with the breth off thine anger the water gathered together and the flodes ſtode fiyll as a rocke ād the depe water congeled together in the myddeſt off the ſee.

The enymye sayde, I will folowe and ouer-
take thē ād will deuyde the spoyle: I will satys-
fie my lust apon thē: I will drawe my swerde
and myne hande shall destroye them.

Thou blewest with thy breth ād the see coue
red thē, and they sanke as leed in the myghtye
waters. ¶ who is like vnto the o Lord amōge
goddes: who is like the so glorious in holynes
feerfull, laudable ād that shewest wondres?

Thou stretchedest out thy righte hande. ād
the erth swalowed them.

And thou cariedest with thy mercie this peo
plewhich thou deliueredest, ād broughtest thē
with thy strength vnto thy holie habitacion.

The nations herde ād were afrayde, pāges
came vpon the Philistines.

Thā the dukes of the Edomites were ama
sed, ād trēblinge came apon the myghtiest off
the Moabites, and all the inhabiters of Canaā
waxed faynte harted.

Let feare and dreade fall apon thē thorow
the greatnesse off thyne arme, and let them be
as styll as a stone, while thy people passe tho-
row o Lorde while the people passe thorowe,
which thou hast goten.

Brynge them in and plante them in the mo-
untayns of thine enherytaūce, the place Lorde
whyche thou hast made for the to dweld in

the ſanctuarye Lorde which thy handes haue prepared.

The Lorde raygne euer and allwaye.

For Pharao wēt in an horſebacke wyth his charettes and horſemen in to the ſee, and the Lorde broughte the waters of the ſee apō thē. And the childern of Iſrael went on drie lande thorow the myddeſt of the ſee.

And mir Iam a prophetiſſe the ſiſter of Aaron toke a tymbrell in hir hande, and all the wemen came out after her with tymbrells in a daunſe. And mir Iam ſange before them: ſyng ye vnto the Lorde, for he is become glorious in deade: the horſe and his ryder hath he ouerthrowne in the ſee.

Moſes broughte Iſrael from the redd ſee, ād they went out in to the wilderneſſe of Sur. And they went thre dayes longe in the wilderneſſe ād coude finde no water. At the laſt they came to Mara: but they coude not drynke off the waters for bitterneſſe, for they were better. therfore the name of the place was called Mara. Then the people murmured agaynſt Moſes ſaynge: what ſhall we drinke? And Moſes cried vnto the Lorde and he ſhewed him a tre: and he caſt it in to the water, and they waxed ſwete.

There he made them an ordinaunce and a lawe,

lawe,and there he tempted them and saide: Yf ye will herken vnto the voyce of the Lord your God,and will do that which is righte in his syght and will geue an eare vnto his cõmaũdmentes,and kepe all his ordinaunces:thã will I put none of this diseases apon the whiche I brought vpon the Egiptiãs: for I am the Lorde thy surgione.

Vve must do that vvhich is right in gods sight ãd as his vvorde teacheth vs and not aftir our avvne imaginac-on,

¶The.xvj.Chapter.

AND they came to Elim where were.xij welles of water and.lxx.date trees,and they pitched there by the water. And they toke their yourney frõ Elim,and all the hole cõpanye of the childern of Israell came to the wilderneſſe of Sin,which lieth betwene Elim ãd Sinai:the.xv.daye of the seconde moneth after that they were come out of the lande of Egipte. And the hole multitude of the childern of Israel murmured agaynst Moses ãd Aarõ in the wilderneſſe and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egipte,when we satt by the fleſſh pottes and ate bred oure belies full for ye haue broughte vs out in to this wilderneſſe to kyll this hole multitude for honger.

Than sayde the Lorde vnto Moses: behold I will rayne bred frõ heauẽ doune to you, ãd let the people goo out ãd gather daye by daye,that

ye, that I maye proue thē whether they wil walke in my lawe or no. The .vj. daye let thē prepare that which they will brīge in, ād let it be twise as moch as they gather in dayly. And Moses ād Aarō sayde vnto all the childerē of Israel: at euen he shall knowe that it is the Lorde, which broughte you out of the lāde of Egipte ād in the mornynge ye shall se the glorie of the Lorde: because he hath herde youre grudgynges agaynst the Lorde: for what are we that ye shuld murmure against vs. And moreouer spake Moses. At euē the Lorde will geue you flesh to eate ād in the mornynge bred ynough, because the Lord hath herde youre murmur whiche ye murmur agaynst hī: for what ar we? youre murmurynge is not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Say vnto all the cōpanye of the childerē of Israel, come forth before the Lorde, for he hath herde youre grudgīges. And as Aarō spake vnto the hole multitude of the childerē of Israel, they loked toward the wilderuesse: ād beholde, the glorie of the Lord apeared ī a clowde. And the Lorde spake vnto Moses sayng: I haue herde the murmnrīg of the childrē of Israel, tell thē therfore ād saye that at euē they shall eate flesh, ād in the morninge they shall be filled with bred, ād ye shall

ye ſhall knowe that I am the Lorde youre god

And at euẽ the quayles came ād couered the groũde where they laye. And in the mornynge the dewe laye rounde aboute the hoſte. And whẽ the dewe was fallẽ: behold, it laye apõ the grounde in the wilderneſſe, ſmall ād roũde ād thyn as the hore froſt on the groũde. when the childrẽ of Iſrael ſawe it, they ſayde one to another: what is this? for they wiſt not what it was And Moſes ſayde: this is the breed which the Lorde hath geuẽ you to eate. This is the thinge which the Lord hath cõmaũded, that ye gather euery mā ynough for hĩ to eate: a gomer full for a mā acordĩge to the nõbre of ſi you, ād gather euery mā for thẽ which are in his tente.

And the childern of Iſrael dyd euen ſo, ād gathered ſome more ſome leſſe, and dyd mete it with a gomer. And vnto him that had gathered moch remayned nothinge ouer, ād vnto hĩ that had gathered litle was there no lacke: but euery mā had gathered ſufficiẽt for his eatinge. And Moſes ſayde vnto them. Se that no mā let oughte remayne of it tyll the mornynge. Notwithſtondinge they harkened not vnto Moſes: but ſome of thẽ lefte of it vntyll the mornynge, and it waxte full of wormes ād ſtāke and Moſes was angrie wyth them.

And they gathered it all morniges: euery mā as moch

as moch as ſuffiſed for his eatinge, for as ſone as the hete of the ſonne came it moulte. And the. vj. daye they gathered twiſe ſo moch bred: ij. gomers for one mā, ād the ruelars of the mul titude came ād tolde Moſes. And he ſayde un to thē, this is that which the Lorde hath ſayde tomorow is the Sabbath of the holie reſt of the Lord: bake that which ye will bake ād ſeth tha at ye will ſeth, ād that which remayneth lay vp for you ād kepe it till the mornynge. And they layde it vp till the mornynge as Moſes bad ād it ſtāke not nether was there any wormes therī And Moſes ſayde: that eate this daye: for to da ye it is the Lordes Sabbath: to daye ye ſhal fin de none in the feld, Sixte dayes ye ſhall gather it, for the, vij. is the ſabbath: there ſhal be none there in.

Notwithſtondinge there went out of the pe ople in the ſeuenth daye for to gather: but they founde none. Thē the Lorde ſeyde vnto Mo ſes: how longe ſhall it be, yer ye will kepe my cōmaundmētes ād lawes? Se becauſe the Lor de hath geuē you a Sabbath, therfor he geueth you the. vj. daye bred for. ij. dayes. Byde therfo re euery mā athome, ād let no mā go out of his place the ſeuenth daye. And the people reſted the ſeuenth daye. And the houſſe of Iſrael cal led it Man, And it was lyke vnto Coriander ſede.

feed and white, and the taste of it was lyke vnto wafers made with honye.

And Moses sayde: this is that which the Lorde commaundeth: fyll a Gomor of it, that it maye be kepte for youre childern after you: that they maye se the bred wherewith he fedd you in wylderneſſe, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vppe before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vppe before the testimonye there to be kepte.

Reliques ought to be but a remembraunce only.

And the childern of Israel ate man. xl. yere vntill they came vnto a lande inhahited. And so they ate Man, euen vntill they came vnto the bordres of the lãde of Canaan, And a Gomer is the tenth parte of an Epha.

The. xvij. Chapter.

AND all the companye of the childern of Israel went on their iourneys from the wilderneſſe of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chyde ye with me, and wherfore do

ye tempte

* ye tempte the Lorde? There the people thyrs
sted for water, and murmured agenst Moses
ād sayde: wherfore hast thou broughte us out
of Egipte, to kyll us and oure childern and ou
re catell with thyrste?

And Moses cried vnto the Lorde saynge w
hat shal I do vnto this people? they be al most
redye to stone me. And the Lorde sayde vnto
Moses: goo before the people, and take with
the of the elders of Israel: ād thi rod wherwith
thou smotest the riuer, take in thine hande
and goo. Beholde, I will stonde there before
the vppon a rocke in Horeb: and thou shalt
smyte the rocke, ād there shall come water out
there of, that the people maye drynke. And
Moses dyd euen so before the elders of Israel
And he called the name of the place: Massa
and Meriba: because of the chidynge of the
childern of Israel, and because they tempted
the Lorde saynge: ys the Lorde amonge us
or not?

Then came Amalech ād foughte with Is
rael in Raphidim. And Moses sayde vnto Io
sua: chose out men aud goo fighte with Ame
lech Tomorow I will stonde on the toppe of
the hyll and the rodd of God in myne hande.
And Iosua dyd as Moses bade him, and foue
ghte wtth the Amalechites. And Moses, Aa
ron

ron and Hur went vp to the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hande doune, Amelech had the better.

When Moses handes were weery, they toke a stone and put it vnder him, and he satt doune there on. And Aaron and Hur stayed vpp his handes the one on the one syde and the other on the other syde. And his handes were stedie vntill the sonne was doune. And Iosua discomfeted Amalech ād his people with the edge of his swerde.

And the Lorde sayde vnto Moses: write this for a remembraunce in a boke and tell it vnto Iosua, for I will put out the remembraunce of Amalech from vnder heauen. And Moses made an alter ād called the name of it *Iehouah Nissi, for he sayde: the hande is on the seate of the Lorde, that the Lorde will haue warre with Amalech thorow out all generations.

*Iehouah nissi the Lorde is he that exalteth me.

The. xviij. Chapter.

IEthro the preest of Madian Moses father in lawe herde of all that God had done vnto Moses and to Israel his people, how that the Lorde had broughte Israel out of Egipte. And he toke Ziphora Moses wyfe,

after

after ſhe was ſente backe, and hir .ij. ſonnes, of which the one was called Gerſon, for he ſayde: I haue bene an alient in a ſtraunge lande. And the other was called Elieſar: for the God of my father was myne helpe ād delyuered me from the ſwerde of Pharao.

And Iethro Moſes father in lawe came wyth his two ſonnes and his wife vnto Moſes in to the wilderneſſe: where he had pitched his tente by the mounte of God. And he ſent worde to Moſes: I thi father in law Iethro am come to the, and thi wyfe alſo, and hir two ſonnes with her. And Moſes went out to mete his father in lawe and dyd obeyſſaunce and kyſſed him, and they ſaluted etch other ād came in to the tente.

And Moſes tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egiptians for Iſraels ſake, and all the trauayle that had happened them by the waye, and how the Lorde had delyuered them. And Iethro reioeſed ouer all the good which the Lorde had done to Iſrael, and becauſe he had delyuered them out of the hande of the Egiptians. And Iethro ſayde: bleſſed be the Lorde which hath delyuered you out of the hande of the Egiptians ād out of the hande of Pharao, which hath delyuered his people from vnder the power of

the Egip-

the Egiptians.Now I knowe that the Lorde is greater thē all goddes,for becauſe that they dealte prowdly with them.And Iethro Moſes father in lawe offred burntoffrynges and ſacrifyces vnto God.And Aaron and all the elders of Iſrael came to eate bred with Moſes father in lawe before God.

And it chaunched on the morow,that Moſes ſatt to iudge the people,and the people ſtode aboute Moſes from mornynge vnto euen. when his father in lawe ſawe all that he dyd vnto the people,he ſayde:what is this that thou doeſt vnto the people? why ſytteſt thou thi ſelf and letteſt all the people ſtonde aboute the frō mornynge vnto euen? And Moſes ſayde vnto his father in lawe:becauſe the people came vnto me to ſeke councell of God. For whē they haue a matter,they come vnto me, and I muſt iudge betwene euery man and his neyboure, and muſt ſhewe them the ordinaūces of God and his lawes.

And his father in lawe ſayde vnto him: it is not well that thou doſt.Thou doeſt vnwyſely and alſo this people that is with the:becauſe the thinge is to greuons for the, and thou art not able to do it thi ſelfe alone. But heare my voyce,and I will geue the councell, and God ſhalbe with the.Be thou vnto the people to

Godwar-

Godwarde, and brynge the cauſes vnto God and prouyde them ordinaunces and lawes, ād ſhewe them the waye wherin they muſt walke and the werkes that they muſt doo.

Morouer ſeke out amonge all the people, men of actiuite * which feare God and men that are true ād hate covetuouſnes: and make them heedes ouer the people, captaynes ouer thouſandes, ouer hundredes, ouer fyftie, and ouer ten. And let them iudge the people at all ſeaſons: Yf there be any greate matter, let them brynge that vnto the, and let them iudge all ſmall cauſes them ſelues, and eaſe thi ſelfe, ād let them bere with the. Yf thou ſhalt doo this thinge, then thou ſhalt be able to endure that which God chargeth the with all, and all this people ſhall goo to their places quietly.

Oure prelates nether fear God, for they preach not his vvorde truely: ner are leſſe covetouſe thē Iudas: for they haue receaued of the devill the kyngdomes of the erth and the glorie there of vvhich chriſt refuſed Mathe: 4

And Moſes herde the voyce of his father in lawe, and dyd all that he had ſayde, and choſe actyue men out of all Iſrael and made them heedes ouer the people, captaynes ouer thouſandes, ouer hundreds, ouer fiftie and ouer ten And they iudged the people at all ſeaſons, ād broughte the harde cauſes vnto Moſes: and iudged all ſmall maters them ſelues. And thā Moſes let his father in lawe departe, and he went in to his awne londe.

The. xix. Chapter.

THe thyrde moneth after the childern of Israel were gone out of Egipte: the same daye they came in to the wilderneſſe of Sinai. For they were departed from Raphidim, and were come to the deſerte of Sinay and had pitched their tentes in the wilderneſſe. And there Israel pitched before the mounte. And Moſes went vpp vnto God.

And the Lorde called to him out of the mountayne ſaynge: thus ſaye vnto the houſſe of Iacob and tell the childern of Israel, ye haue ſene what I dyd vnto the Egiptians and how I toke you vpp apon Egles wynges, and haue broughte you vnto my ſelfe. Now therfore yf ye will heare my voyce and kepe myne appoyntment: ye ſhall be myne awne aboue all nations, for all the erth is myne. Ye ſhall be vnto me a kyngdome of preaſtes and and holie people: theſe are the wordes which thou ſhalt ſaye vnto the childern of Israel.

And Moſes came and called for the elders of Israel, and layde before them all theſe wordes which the Lorde had commaunded him. And the people anſwered all together and ſayde: All that the Lorde hath ſayde, we will doo. And Moſes broughte the wordes of the people vnto the Lorde.

And

XIX. Chapter.

And the Lorde sayde vnto Moses: Loo, I will come vnto the in a thicke clowde, that the people maye heare when I talke with the and also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde

And the Lorde sayde vnto Moses: Go vnto the people and sanctifie them to daye and tomorow, and let them wash their clothes: that they maye be redie agaynst the thyrde daye. For the thyrde daye the Lorde will come doune in the sighte of all the people vpon mounte Sinai. And sett markes rounde aboute the people and saye: beware that ye go not vp in to the mounte and that ye twych not the bordres of it, for whosoeuer twicheth the mounte, shall surely dye There shall not an hande twych it, but that he shall ether be stoned or els shot thorow: whether it be beest or man, it shall not lyue. when the horne bloweth: than let thē come vp in to the mounten

And Moses went doune from the mounte vnto the people and sanctifyed them, ād they wasshed their clothes: And he sayde vnto the people: be redie agenst the thirde daye, and se that ye come not at youre wiues. And the thirde daye in the mornynge there was thunder, and lightenynge and a thicke clowde apō the mounte, ād the voyce of the horne waxed exceadynge

ceadynge lowde, and all the people that was in the hoste was afrayde. And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.

And mounte Sinai was all togither on a smoke: because the Lorde descended doune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kylle, and all the mounte was exceadinge fearfull. And the voyce of the horne blewe and waxed lowder, ād lowder. Moses spake, ād God answered hī ād that with a voyce. And the Lord came doune vppon mounte Sinai: euen in the toppe of the hyll, ād called Moses vp in to the toppe of the hyll. And Moses went vppe.

And the Lorde sayde vnto Moses: go doune and charge the people that they prease not vp vnto the Lorde for to se hī, ād so many off thē perissh. And let the preastes also which come to the Lordes presence, sanctifie them selues: lest the Lorde smyte them, Then Moses sayde vnto the Lorde: the people can not come vp in to mounte Sinai, for thou chargedest vs saynge: sett markes aboute the hyll and sanctifie it.

And the Lorde sayde vnto him: awaye, and get the doune: and come vp both thou ād Aaron with the. But let not the preastes and the

people presume for to come vp vnto the Lorde: lest he smyte them. And Moses wēt doune vnto the people and tolde them.

¶ The. xx. Chapter.

AND God spake all these wordes ād sayde: I am the Lorde thy God, which haue brought the out of the londe of Egipte ād out of the house of bondage. Thou shalt haue none other goddes in my syght.

Thou shalt make the no grauen ymage, neither any symilitude that is in heauen aboue, either in the erth beneth, or in the water that ys beneth the erth. Se that thou nether bowe thy self vnto them nether serue them: for I the Lorde thy God, am a gelouse God, and viset the synne of the fathers vppon the childern vnto the third and fourth generacion of thē that hate me: and yet shewe mercie vnto thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lord wil not holde him giltlesse that taketh his name in vayne.

Remēbre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou laboure ād do al that thou hast to doo: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou

shalt do no maner worke: nether thou nor thy sonne, nor thy doughter, nether thy manservaunte nor thy maydeservaunte, nether thy catell nether yet the straunger that is within thi gates For in sixe dayes the Lorde made both heauen and erth and the see and all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it.

Honoure thy father ād thy mother, that thy dayes may be lōge in the lōde which the Lorde thy God geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agēst thy neghboure

Thou shalt not couet thy neghbours housse: nether shalt couet thy neghbours wife, his māservaunte, his mayde, his oxe, his asse or oughte that is his.

And all the people sawe the thunder ād the lyghteninge and the noyse of the horne, ād howe the mountayne smoked. And whē the people sawe it, they remoued ād stode a ferre of ād saide vnto Moses: talke thou with vs and we wil heare: but let not god talke with vs, lest we dye. And Moses sayde vnto the people feare not, for God is come to proue you, and

The lawe causeth vvrath ād maketh a mā fle from God: but the Gospell dravveth ād maketh a mā bolde to come vnto God.

that his feare maye be amonge you that ye syn-
ne not.

And the people stode aferre of, and Moses went in to the thicke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the childern of Israel: Ye haue sene how that I haue talked with you from out of heauen. Ye shal not make therfore with me goddes of syluer nor goddes of golde: in no wyse shall ye do it. An alter of erth thou shalt make vnto me and there on offer thy burntoffe rynges and thy peaceoffringes, and thy shepe and thine oxen. And in all places where I shall put the remembraunce of my name, thither I will come vnto the and blesse the.

But and yf thou wilt make me an alter off stone, se thou make it not of hewed stone, for yf thou lyfte vp thy tole vpon it, thou shalt polute it. Moreouer thou shalt not goo vp wyth steppes vnto myne alter, that thy nakednesse be not shewed there on.

The. xxj. Chapter.

Lawes

Bondemen

THese are the lawes which thou shalt set before the. Yf thou bye a servaunte that is an hebrue, sixte yeres he shall serue, and the seuenth he shall goo out fre paynge nothinge. Yf he came alone, he shall goo out alone: Yf he came maried, his wife shall go out with hi-

And

And yf his maſter haue geuen him a wife and ſhe haue borne him ſonnes or doughters: then the wife and hir childern ſhalbe hir maſters ād he ſhall goo out alone. But and yf the ſervaunte ſaye I loue my maſter and my wife and my children, I will not goo out fre. Thén let his maſter bringe him vnto the Goddes ād ſet him to the doore or the dorepoſt, ād bore his eare thorow with a naule, ād let him be his ſervaunte for euer.

Goddes are the iudges VVhiche are in gods ſtede.

Yf a man ſell his doughter to be a ſervaunte: ſhe ſhall not goo out as the men ſervauntes doo. Yf ſhe pleaſe not hir maſter, ſo that he hath geuen her to no man to wife, then ſhal he let hir goo fre: to ſell her vnto a ſtraunge naciō ſhal he hauc no power, becauſe he deſpiſed her. Yf hę haue promyſed her vnto his ſonne to wife, he ſhal deale with her as men do with their doughters. Yf he take him another wife, yet hir fode, rayment and dutie off mariage ſhall he not myniſſhe. Yf he do not theſe thre vnto her, then ſhall ſhe goo out fre and paye no money.

Murther

He that ſmyteth a man that he dye, ſhalbe ſlayne for it. Yf a mā laye not awayte but God delyuer him in to his hande, then I wyll poynte the a place whether he ſhall fle. Yf a man cōmę preſumptuouſly vppon his neyghboure ād

ſlee

But the pope saith come to myne altare.

flee him with gile, thou shalt take him fro myne alter that he dye. And he that smyteth his father or his mother, shall dye for it.

He that stealeth a mā ād selleth him (yf it be proued vppon hym) shall be slayne for it. And he that curseth his father or mother, shall be put to deth for it. Yf men stryue together and one smyte another with a stone or with his fyste, so that he dye not, but lyeth in bedd: yf he ryse agayne and walke without vpon his staffe then shall he that smote hī goo quyte: saue only he shal bere his charges while he laye in bed and paye for his healinge.

Yf a man smyte his servaunte or his mayde with a staffe that they dye vnder his hande, it shalbe auenged. But ād yf they contynue a daye or two, it shall not be auenged for they are his money.

when men stryue and smyte a woman with childe so that hir frute departe from her and yet no myssfortune foloweth: then shall he be mersed, acordynge as the womans husbonde will laye to his charge, and he shall paye as the dayesmen appoynte him. But and yf any myssfortune folowe, then shall he paye lyfe for lyfe, eye for eye, toth for toth, hande for hande, fote for fote, burnynge for burnynge, wonde for

wonde

wonde and strype for strype.

Yf a man smyte his servaunte or his mayde in the eye and put it out, he shall let thē goo fre for the eyes sake. Also yf he smyte out hys servauntes or his maydes toth, he shall let thē go out fre for the tothes sake.

God so abhorreth murther, that the vnresonable bestes must dye therfore, and there flesh cast avvay

Yf an oxe gore a man or a woman that they dye, then the oxe shalbe stoned, and hys flesh shall not be eaten: and his master shall go quyte.

Yf the oxe were wont to runne at men in tyme past and it hath bene tolde his master, and he hath not kepte him, but that he hath kylled a man or a woman: then the oxe shalbe stoned and hys master shall dye also.

Yf he be sett to a summe off money, then he shall geue for the delyueraunce off his lyfe, acordynge to all that is put vnto him.

And whether he hath gored a sonne or a doughter, he shalbe serued after the same maner

But yf it be a servaunt or a mayde that the oxe hath gored, then he shall geue vnto their master the summe of .xxx. sicles, ād the oxe shall be stoned.

Yf a man open a well or dygge a pytt and couer it not, but that an oxe or an asse fall theryn / the owner off the pytte shall make it good

ke it good and geue money vnto their maſter, and the dead beeſt ſhalbe his.

Yf one mans oxe hurte anothers that he dye: then they ſhall ſell the lyue oxe and deuyde the money, and the deed oxe alſo they ſhall deuyde. But and yf it be knowne that the oxe hath vſed to puſſhe in tymes paſt, then becauſe his maſter hath not kepte hī, he ſhall paye oxe for oxe. and the deed ſhalbe his awne.

¶ The. xxij. Chapter

Theſte.

YF a man ſteake an oxe or ſhepe ād kylle it or ſelle it, he ſhall reſtore. v. oxen for an oxe, and. iiij. ſhepe for a ſhepe.

Yf a thefe be founde breakynge vpp ād be ſmytten that he dye, there ſhall no bloude be ſhed for him: excepte the ſonne be vpp when he is founde, then there ſhalbe bloude ſhed for him,

A thefe ſhall make reſtitucyon: Yf he haue not wherewith, he ſhalbe ſolde for his thefte. Yf the thefte be founde in his hande alyue (whether it be oxe, aſſe or ſhepe) he ſhall reſtore double.

Yf a man do hurte felde or vyneyarde, ſo that he put in his beeſt to fede in another mans felde: off the beſt off hys owne felde,

and

and of the beſt of his awne vyneyarde, ſhall he make reſtitucyon.

Yf fyre breake out and catch in the thornes, ſo that the ſtoukes of corne or the ſtõdynge corne or felde be conſumed therwith: he that kynled the fyre ſhall make reſtitucyon.

Yf a man delyuer his neghboure money or ſtuffe to kepe, and it be ſtolen out of his houſſe: Yf the thefe be foũde, he ſhal paye double Yf the thefe be not founde, then the goodmã of the houſſe ſhalbe brought vnto the goddes and ſwere, whether he haue put his hande vnto his neghbours good.

And in all maner of treſpace, whether it be oxe, aſſe, ſhepe, rayment or ony maner loſt thynge which another chalẽgeth to be his, the cauſe of both parties ſhall come before the goddes. And whom the goddes condẽne: the ſame ſhall paye double vnto his neghboure.

Yf a man delyuer vnto his neghboure to kepe, aſſe, oxe, ſhepe or what ſoeuer beeſt it be and it dye or be hurte or dryuen awaye and no man ſe it: then ſhall an othe of the Lorde goo betwene them, whether he haue put his hande vnto his neghbours good, and the owner of it ſhall take the othe, and the other ſhall not make it good: Yf it be ſtollen from him, then he ſhall make reſtitucion vnto the owner: Yf

it be

it be torne with wylde beestes, thē let him bring recorde of the teerynge: and he shall not make it good.

when a man boroweth oughte of his neighbour yf it be hurte or els dye, and yf the owner therof be not by, he shall make it good: Yf the owner there of be by, he shall not make it good namely yf it be an hyred thinge ād came for hyre.

Yf a man begyle a mayde that is not betrouthed and lye with her, he shall endote her and take her to his wife: Yf hir father refuse to geue her vnto him, he shall paye money acordynge to the dowrie of virgens.

vvyches

Thou shalt not suffre a witch to lyue, who soeuer lyeth with a beest, shalbe slayne for it. He that offreth vnto ony goddes saue vnto the Lorde only, let him dye without redemption vexe not a straunger nether oppresse him for ye were straungers in the londe of Egipte.

Ye shall trouble no wedowe nor fatherlesse childe: * Yf ye shall trouble thē: they shall crye vnto me, ād I wyll surely heare their crye and then will my wrath waxe hoote and I will kyll you with swerde, and youre wyues shalbe wedowes and youre childern fatherlesse.

Let all oppressars of the pore take hede to this texte.

Yf thou lende money to ani of my people that is poore by the, thou ſhalt not be as an vſurer vnto him, nether ſhalt oppreſſe him with vſerye. Lend

Yf thou take thi neghbours raymēt to pled ge, ſe that thou delyuer it vnto him agayne by that the ſonne goo doune. For that is his couerlet only: euē the rayment for his ſkynne wherin he ſlepeth: or els he will crye vnto me ād I will heare him, for I am mercyfull. Plegge.

Thou ſhalt not rayle vppon the goddes, nether curſe the ruelar of thi people. Goddes.

Thy frutes (whether they be drye or moyſt) ſe thou kepe not backe. Thi firſtborne ſonne thou ſhalt geue me: likewiſe ſhalt thou doo of thine oxen and of thy ſhepe. Seuen dayes it ſhall be with the dame, and the. viij. daye thou ſhalt geue it me.

Ye ſhalbe holye people vnto me, and therfore ſhall ye eate no fleſh that is torne of beeſtes in the feld. But ſhall caſt it to dogges.

The. xxiij. Chapter.

THou ſhalt not accepte a vayne tale, nether ſhalt put thine hande with the wicked to be an vnrightous witneſſe: False witneſſe.

Thou ſhalt not folowe a multitude to do euell: nether anſwere in a mater of plee that thou woldeſt to folow many turne a ſyde-

from

from the trueth, nether ſhalt thou paynte a por re mans cauſe.

whē thou meteſt thine enimies oxe or aſſe goynge a ſtraye, thou ſhalt brynge thē to him agayne.

Yf thou ſe thine enimies aſſe ſynke vnder his burthen, thou ſhalt not paſſe by and let him alone: but ſhalt helpe him to lyfte him vp agayne.

Thou ſhalt not hynder the righte of the poore that are amonge you in their ſute.

Kepe the ferre from a falſe mater, and the Innocent and righteous ſe thou ſley not, for I will not iuſtifye the weked.

Gyftes. Thou ſhalt take no giftes, for giftes blynde the ſeynge and peruerte the wordes of the righteous.

Straunger. Thou ſhalt not oppreſſe a ſtraunger, for I knowe the herte of ſtraunger, becauſe ye were ſtraungers in Egipte.

Sixe yeres thou ſhalt ſowe thi londe ād gather in the frutes theroff: and the ſeuenth yere thou ſhalt let it reſt and lye ſtyll, that the poore of thi people maye eate, and what they leaue, the beeſtes of the felde ſhall eate: In like maner thou ſhalt do with thi vyneyarde ād thi ne olyue trees.

Sixe dayes thou ſhalt do thi worke ād the

ſeuenth

seuenth daye thou shalt kepe holie daye, that thyne oxe and thine asse maye rest ād the sonne of thi mayde and the straunger maye be refresshed.

And in all thinges that I haue sayde vnto you be circumspecte.

And make no rehersall of the names of straunge goddes, nether let any man heare thē out of youre mouthes.

Thre feastes thou shalt holde vnto me in a yere. Thou shalt kepe the feast of swete bred that thou eate vnleuend bred .vij. dayes lōge as I cōmaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egipte: ād se that noman appeare before me emptie. And the feast of Herueste, when thou reapest the firstfrutes of thy laboures which thou hast sowne in the felde. And the feast of ingaderynge, in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

Thre tymes in a yere shall all thy menchildern appere before the Lorde Iehouah.

Thou shalt not offer the bloude of my sacrifyce with leuended bred: nether shall the fatt of my feast remayne vntill the mornynge.

The first of the firstfrutes of thy lōde thou shalt

ſhalt bringe in to the houſſe of the Lorde thy God thou ſhalt alſo not ſeth a kyde in his mothers mylke.

Beholde, I ſende mine angell before the, to kepe the in the waye, and to brynge the in to the place which I haue prepared Beware of him and heare his voyce and angre him not: for he wyll not ſpare youre myſdedes, yee and my name is in him. But and yf thou ſhalt herken vnto his voyce ād kepe all that I ſhall tell the, thē I wilbe an enimye vnto thyne enimies and an aduerſarie vnto thine aduerſaries.

when myne angell goth before the ād hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebuſites and I ſhall haue deſtroyed them: ſe thou worſhippe not their goddes nether ſerue them, nether do after the workes of them: but ouertrowe them and breake doune the places of them And ſe that ye ſerue the Lorde youre God, ād he ſhall bleſſe thi bred and thy water, ād I will take all ſyckneſſes awaye from amonge you.

Moreouer there ſhalbe no woman childleſſe or vnfrutefull in thi londe, and the nombre of thi dayes I will fulfyll. I will ſende my feare before the and will kyll all the people whether thou ſhalt goo. And I will make all thine enemies turne their backes vnto the, ād I will

ſend

ſend hornettes before the, and they ſhall dryue out the Heuites, the Cananites and the Hethites before the.

I will not caſt them out in one yere, leſt the lande growe to a wylderneſſe: and the beeſtes of the felde multiplye apon the.

But a litle and a litle I will dryue them out before the, vntill thou be increaſed that thou mayſt enherett the londe. And I will make thi coſtes frō the red ſee vnto the ſee of the Philiſtenes and from the deſerte vnto the ryuer. I will delyuer the inhabiters of the londe in to thine hande, and thou ſhalt dryue them out before the. And thou ſhalt make none appoyntment with them nor wyth their goddes. Nether ſhall they dwell in thi londe, leſt they make the ſynne a gaynſt me: for yf thou ſerue their goddes, it will ſurely be thy decaye.

By the ryuer vnderſtonde the river Euphrates,

The xxiiij. Chapter.

AND he ſayde vnto Moſes: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the .lxx. elders of Iſrael, and worſhippe a ferre of. And Moſes went him ſelfe alone vnto the Lorde, but they came not nye, nether came the people vp with him.

And Moſes came ād tolde the people al the wor-

wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.

Then Moses wrote all the wordes of the Lorde and rose vp early ād made an alter vnder the hyll, and .xij. pilers acordynge to the nombre of the .xij. trybes of Israel, ād sent yonge men of the childern of Israel to sacrifyce burntoffrynges ād to offre peaceoffrynges of oxen vnto the Lorde.

And Moses toke halfe of the bloude and put it in basens, and the otherhalfe he sprenkeld on the alter. And he toke the boke of the appoyntment and red it in the audience of the people. And they seyde. All that the Lorde hath sayde, we will do and heare. And Moses toke the bloude ād sprinkeld it on the people ād sayde: beholde, this is the bloude of the appoyntment which the Lorde hath made wyth you apon all these wordes.

Then went Moses and Aaron, Nadab ād Abihu and the .lxx. elders of Israel vppe, and sawe the God of Israel, and vnder his fete as it were a brycke worde of Saphir and as it were the facyon of heauen when is it cleare, and apō the nobles of the childern of Israel he sett not his hande. And when they had sene God

they

they ate and dronke.

And the Lorde sayde vnto Moses: come vpp to me in to the hyll and be there, ād I will geue the tables of stone and a lawe and commaundmentes, which I haue written to teach them. Then Moses rose vppe ād his minister Iosua, and Moses went vppe in to the hyll of God, ād seyde vnto the elders: tarye ye here vntill we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to doo, let him come to them

when Moses was come vpp in to the mounte, a clowde couered the hyll, and the glorye of the Lorde abode apon mounte Sinai, and the clowde couered it .vi. dayes. And the seuenth daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was like consumynge fyre on the toppe of the hyll in the syghte of the childern of Israel. And Moses went in to the mountayne And Moses was in the mounte .xl. dayes and xl. nyghtes.

The.xxv.Chapter

ANd the Lorde talked with Moses sayynge: speake vnto the childern of Israel that they geue me an heueoffrynge, and of euerey man that geueth it willingly wyth his herte, ye shall take it. And this is the heue-

offrynge which ye ſhall take of them: gold, ſil-
uer ād braſſe: and Iacynćte coloure, ſcarlet. pur
pull. byſſe and gootes here: rams ſkynnes that
are red, and the ſkynnes of taxus and ſethim-
wodd, oyle for lightes and ſpices for a noyn-
tynge oyle and for ſwete cenſe: Onix ſtones
and ſett ſtones for the Ephod and for the
breſtlappe.

Ephod is a garment lyke an amyce.

And they ſhall make me a ſanctuarye that
I maye dwell amonge them. And as I haue
ſhewed the the facion of the habitaciō and of
all the ornamentes therof, euē ſo ſe that ye ma-
ke it in all thynges.

And they ſhall make an arke of ſethim wo-
odd. ij. cubittes and an halfe longe, a cubite ād
an halfe brode and a cubitt and an halfe hye.
And thou ſhalt ouerleye it with pure golde:
both within and without, and ſhalt make an
hye vppon it a crowne of golde roundea-
boute. And thou ſhalt caſt. iiij. rynges of gol
de for it and put them in the .iiij. corners
there of .ij. rynges on the one ſyde of it and
ij. on the other. And thou ſhalt make ſta-
ues of ſethim wodd and couer them with
golde, and put the ſtaues in the rynges alon
ge by the ſydes of the arke, to bere it with
all. And the ſtaues ſhall abyde in the ryn
ges of the arke, and ſhall not be taken awaye.

And

And thou ſhalt put in the arke, the wytneſſe which I ſhall geue the.

And thou ſhalt make a merciſeate of pure golde. ij. cubytes and an halfe longe and a cubete and an halfe brode. And make. ij. cherubyns off thicke golde on the .ij. endes of the mercy ſeate: and ſett the one cherub on the one ende and the other on the other ende of the mercyſeate: ſo ſe that thou make them on the ij. endes there of. And the cherubyns ſhall ſtretch their wynges abrode ouer an hye, ād couer the mercy ſeate with their wynges, and theyr faces ſhall loke one to another: euē to the mercyſeate warde, ſhall the faces of the cherubyns be. And thou ſhalt put the mercyſeate aboue apon the arke, ād in the arke thou ſhalt put the wytneſſe which I will geue the.

There I will mete the and will comon with the from apon the mercyſeate from betwene the two cherubyns which are apon the arke of witneſſe, of all thynge which I will geue the in commaundment vnto the childern of Iſrael.

Thou ſhalt alſo make a table of ſethim wod of two cubittes longe and one cubett brode ād a cubett ād an halfe hye. And couer it with pure golde and make there to a crowne of golde rounde aboute. And make vnto that

an whope of .iiij. fyngers brode, rounde aboute, And make a goldē crowne alſo to the whope rounde aboute. And make for it .iiij. rynges of golde and put them in the corners that are on the .iiij. fete therof: euē harde vnder the whope ſhall the rynges be, to put in ſtaues to bere the table with all. And thou ſhalt make ſtaues of Sethim wore and ouerleye thē with golde, that the table maye be borne with them And thou ſhalt make his diſſhes, ſpones, pottes and flatpeces to poure out withall, of fyne golde. And thou ſhalt ſett apon the table, ſhewbred before me allwaye.

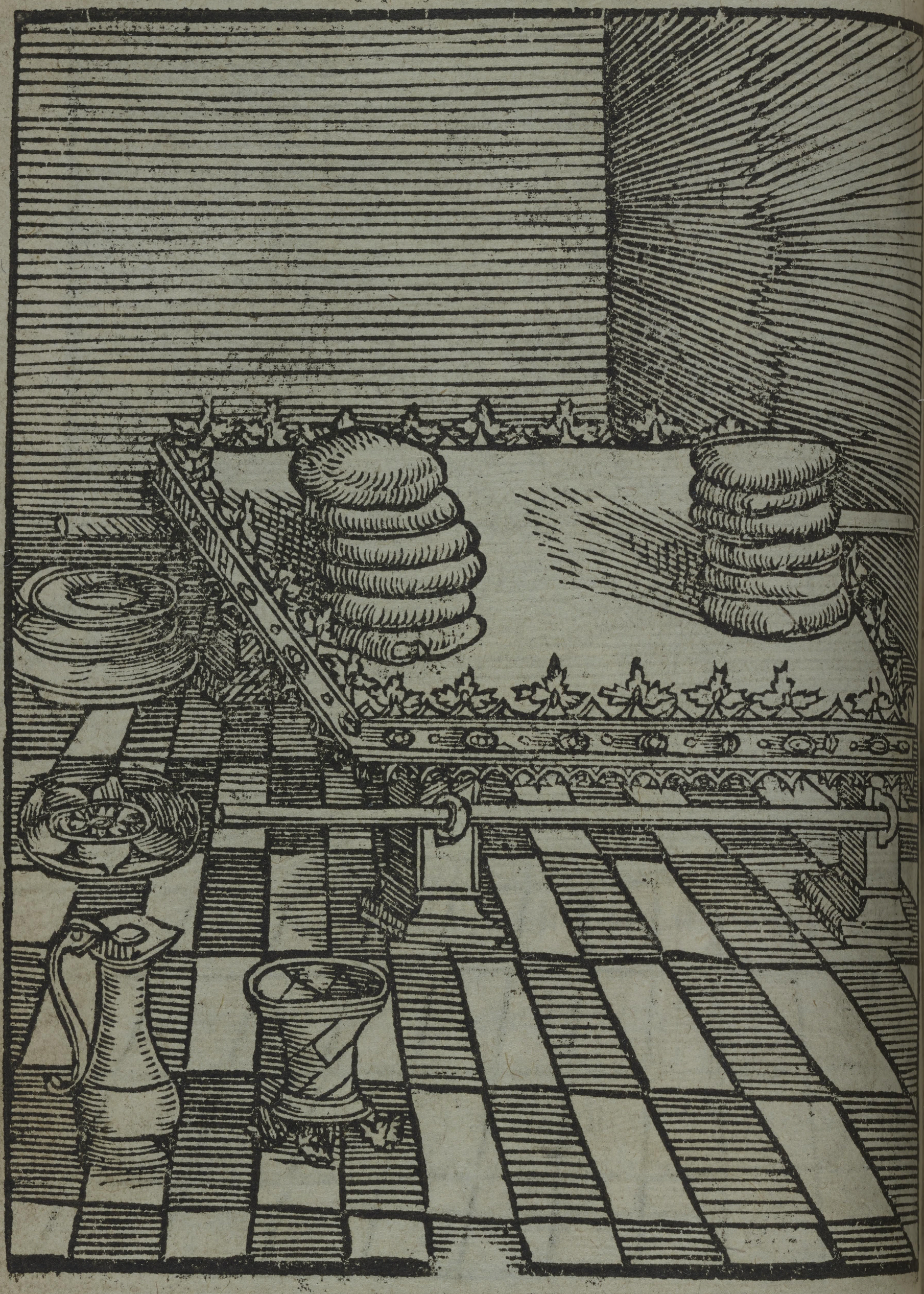
Shewbred because it was alvvay in the preſence and ſight of the Lorde

And thou ſhalt make a candelſticke of pure thicke golde with his ſhaft, braunches, bowles, knoppes ād floures proceadynge there out Syxe braunches ſhall procede out of the ſydes of the candelſticke .iij. out of the one ſyde and iij. out of the other. And there ſhalbe .iij. cuppes like vnto almondes with knoppes ād floures vppon euery one of the .vi. braunches that procede out of the cādelſtycke: and in the candelſticke ſelfe .iiij. cuppes like vnto almondes with their knoppes and floures: that there be a knope vnder eueri .ij. braūches of the ſyxe that procede out of the cādelſtycke. And the knoppes and the braunches ſhall be altogether, one pece of pure thicke golde.

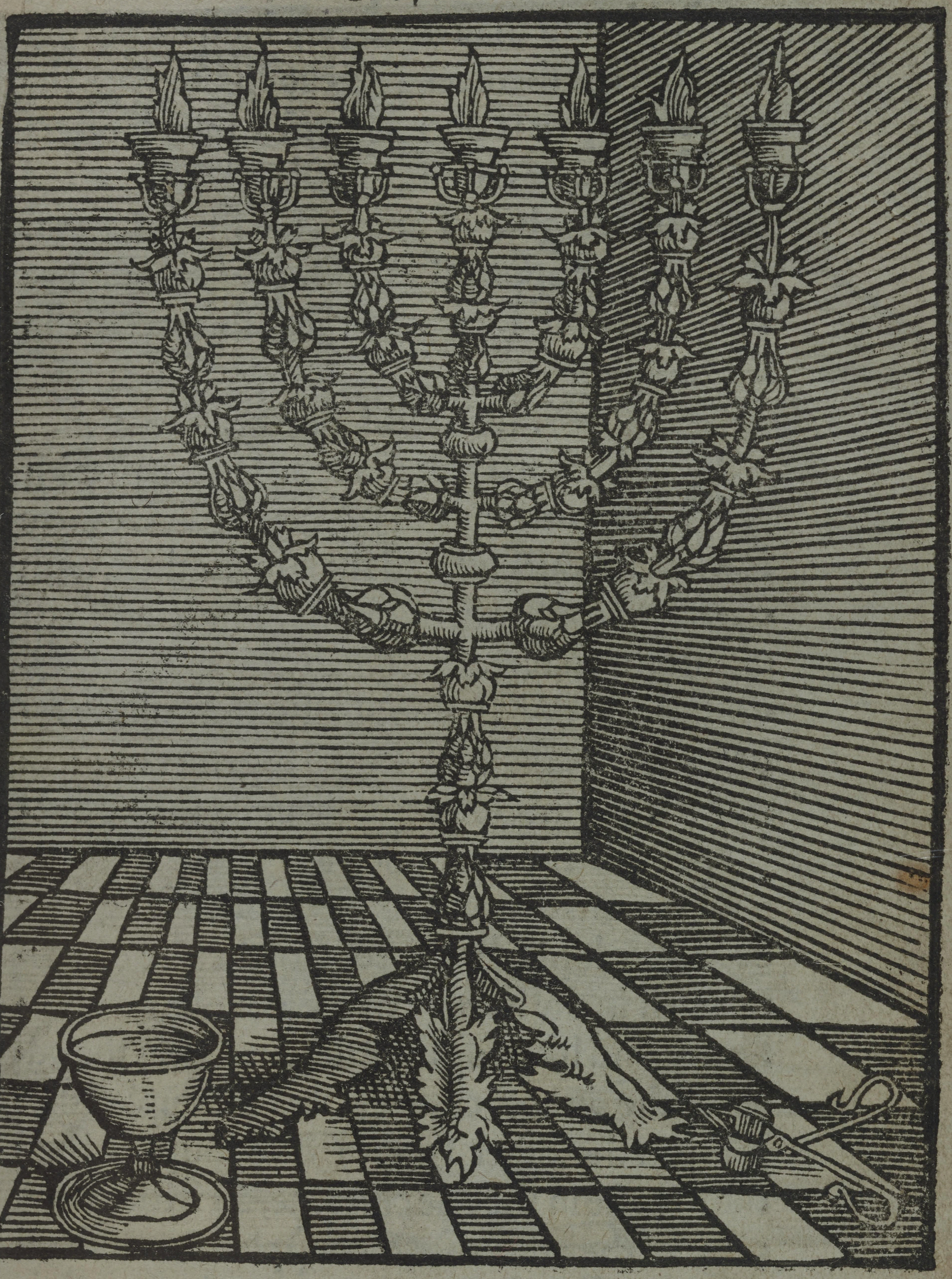
And

¶ The forme of the arke of wittneſſe with his ſtaues and two cherubyns.

XXVI. Chaptre.



¶ The table of shewbreed with the loves of breed vpponit, and his other vessels.



¶ The facion of the cãdelsticke with his lam pes, snoffers and other neceſſaryes.

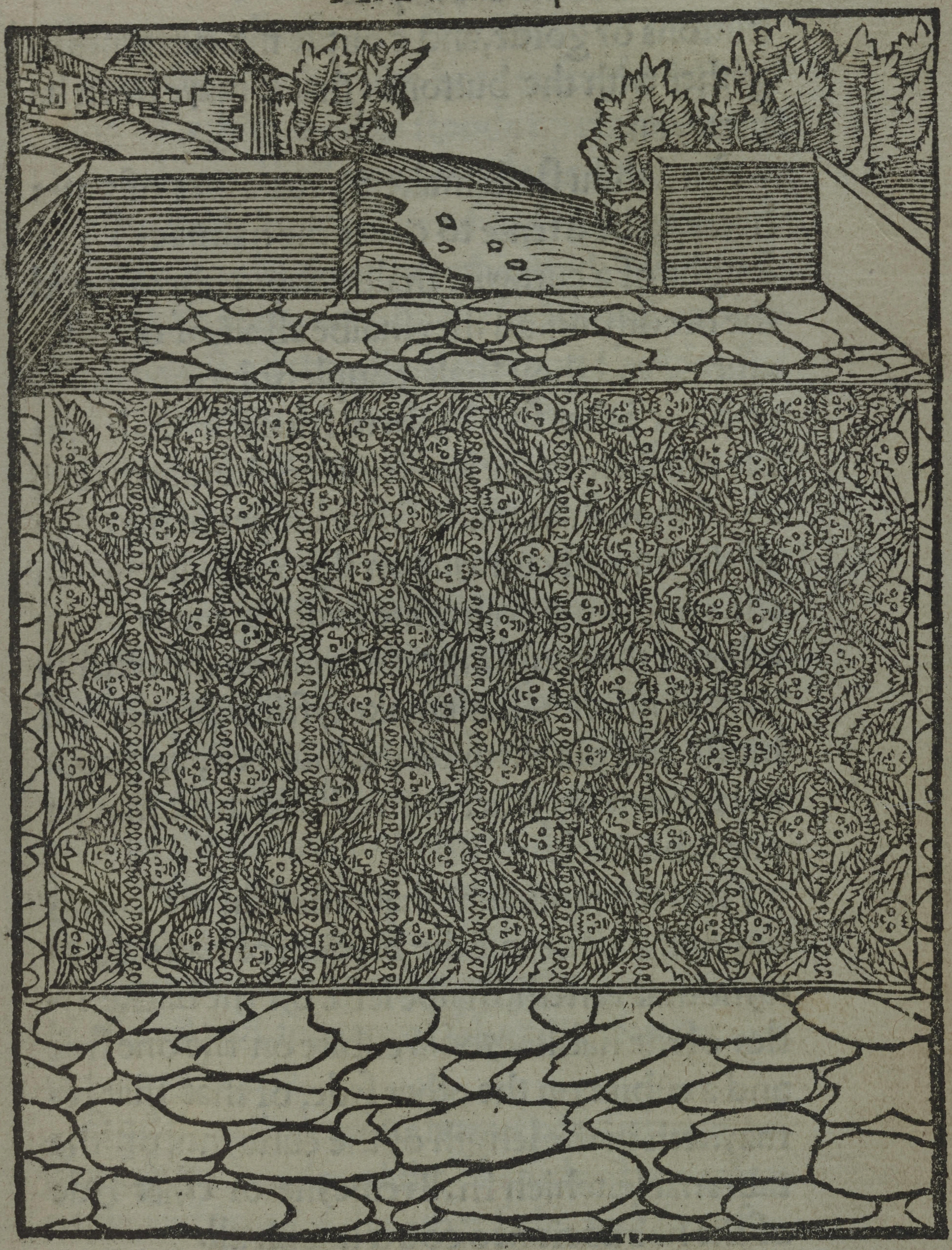
And thou ſhalt make. vij. lampes and put them an hye there on, to geue lighte vnto the other ſyde that is ouer agaynſt it: with ſnoffers and fyre pannes of pure golde. And hundred pounde weyghte of fyne golde ſhall make it with all the apparell. And ſe that thou make them after the facyon that was ſhewed the in the mounte.

The. xxvi. Chapter.

AND thou ſhalt make an habitatyō with ten curteynes of twyned byſſe, Iacyncte ſcarlet and purpull, and ſhalt make them with cherubyns of broderd worke. The lenghte of a curtayne ſhalbe. xxviij. cubyttes, and the bredth. iiij. and they ſhalbe all of one meaſure: fyue curtaynes ſhalbe coupled together one to a nother: and the other fyue likewiſe ſhalbe coupled together one to another.

Then ſhalt thou make louppes of Iacyncte coloure, a longe by the edge of the one curtayne even in the ſelvege of the couplinge courtayne. And likewiſe ſhalt thou make in the edge of the vtmoſt curtayne that is coupled therwith on the other ſyde. Fyftie louppes ſhalt thou make in the one curtayne, ād fiftie in the edge of the other that is couppled therwith on the other ſyde: ſo that the louppes be one ouer agenſte a nother. And thou ſhalt make fyftie

buttons



¶ The forme of the ten cortaynes of the taber nacle with their cherubins and fiftye loupes.

buttons of golde, and couple the curtaynes to gether with the buttons: that it maye be an habitacyon.

And thou shalt make .xj. curtaynes of gotes heere, to be a tente to couer the habitacyō The lenght of a curtayne shalbe .xxx. cubettes, and the bredth .iiij. ād they shalbe all .xi. of one measure, And thou shalt couple .v. by thē selues, and the other sixe by them selues, ād shalt double the sixte in the forefront of the tabernacle, And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde: euen in the couplynge courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones off brasse and put them on the louppes, and couple the tent together with all: that there may be one tabernacle.

And the remnaunt that resteth in the curtaynes of the tente: euē the bredeth of halfe a curtayne that resteth, shalbe lefte on the backe sydes of the habitacyon: a cubite on the one side and a cubite on the other syde, of that that remayneth in the length of the curtaynes off the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another coueringe for the tente of rams skynnes dyed red: ād yet another

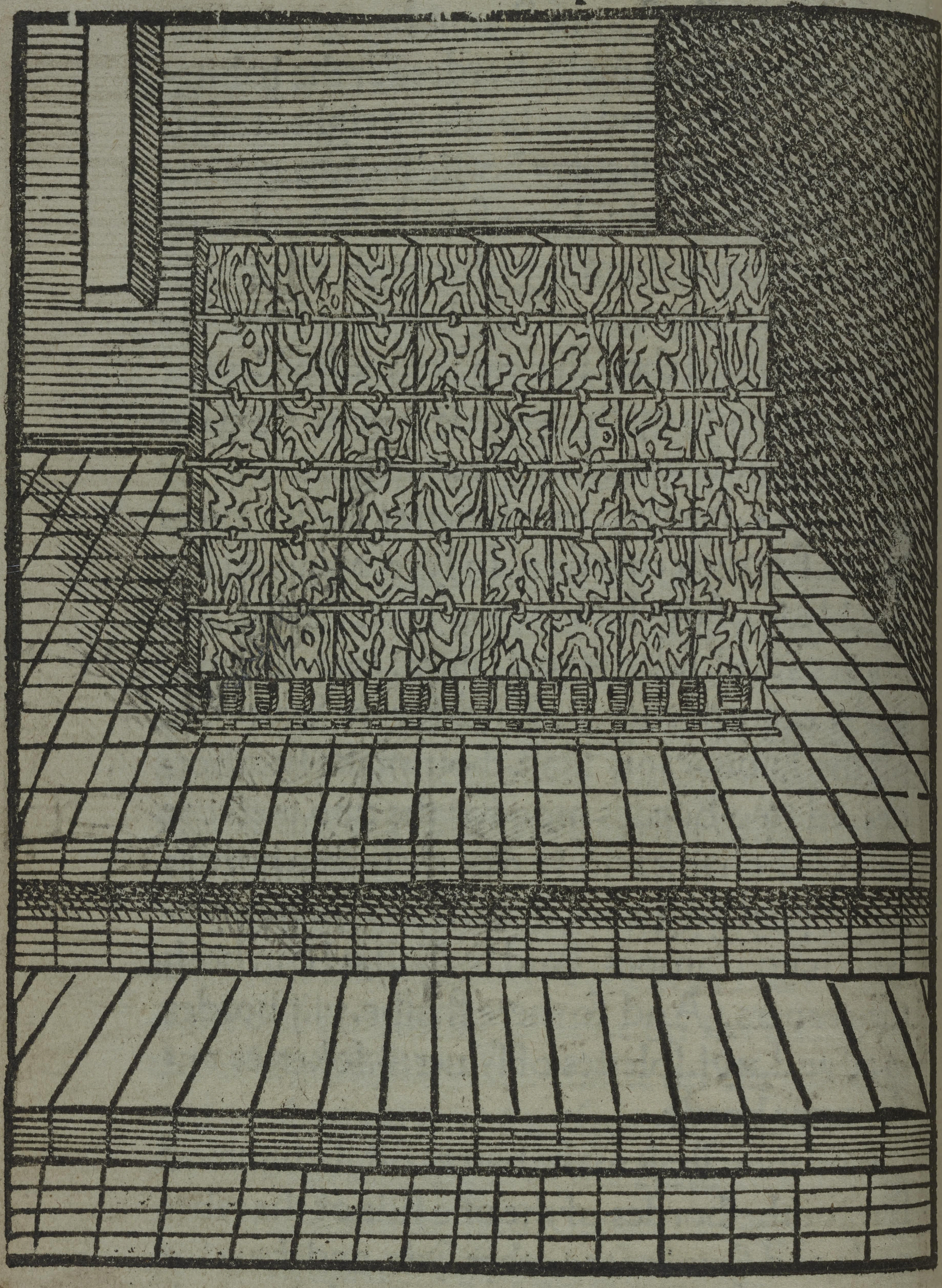
ther aboue all of taxus ſkynnes.

And thou ſhalt make bordes for the habitacion of ſethim wod to ſtonde vp right̃e: ten cubettes longe ſhall euery borde be, ād a cubette and an halfe brode. Two fete ſhall one borde haue to couple them together with all, and ſo thou ſhalt make vnto all the bordes of the habitacion. And thou ſhalt make. xx. bordes for the habitacion on the ſouth ſyde, and thou ſhalt make, xl. ſokettes of ſyluer ād put them vnder the. xx. bordes: two ſokettes vnder euery borde, for their two fete. In lyke maner in the northſyde of the habitacyon there ſhalbe. xx. bordes ād. xl. ſokettes off ſyluer: two ſokettes vnder euery borde. And for the weſt ende off the habitacyon, ſhalt thou make ſyxe bordes, ād two bordes moo for the two weſt corners of the habitaciō: ſo that theſe two bordes be coupled to gether beneth and lykewyſe aboue with clampes. And ſo ſhall it be in both the corners. And ſo there ſhalbe. viij. bordes in all and. xvi. ſolettes of ſyluer: ij. ſokettes vnder euery borde.

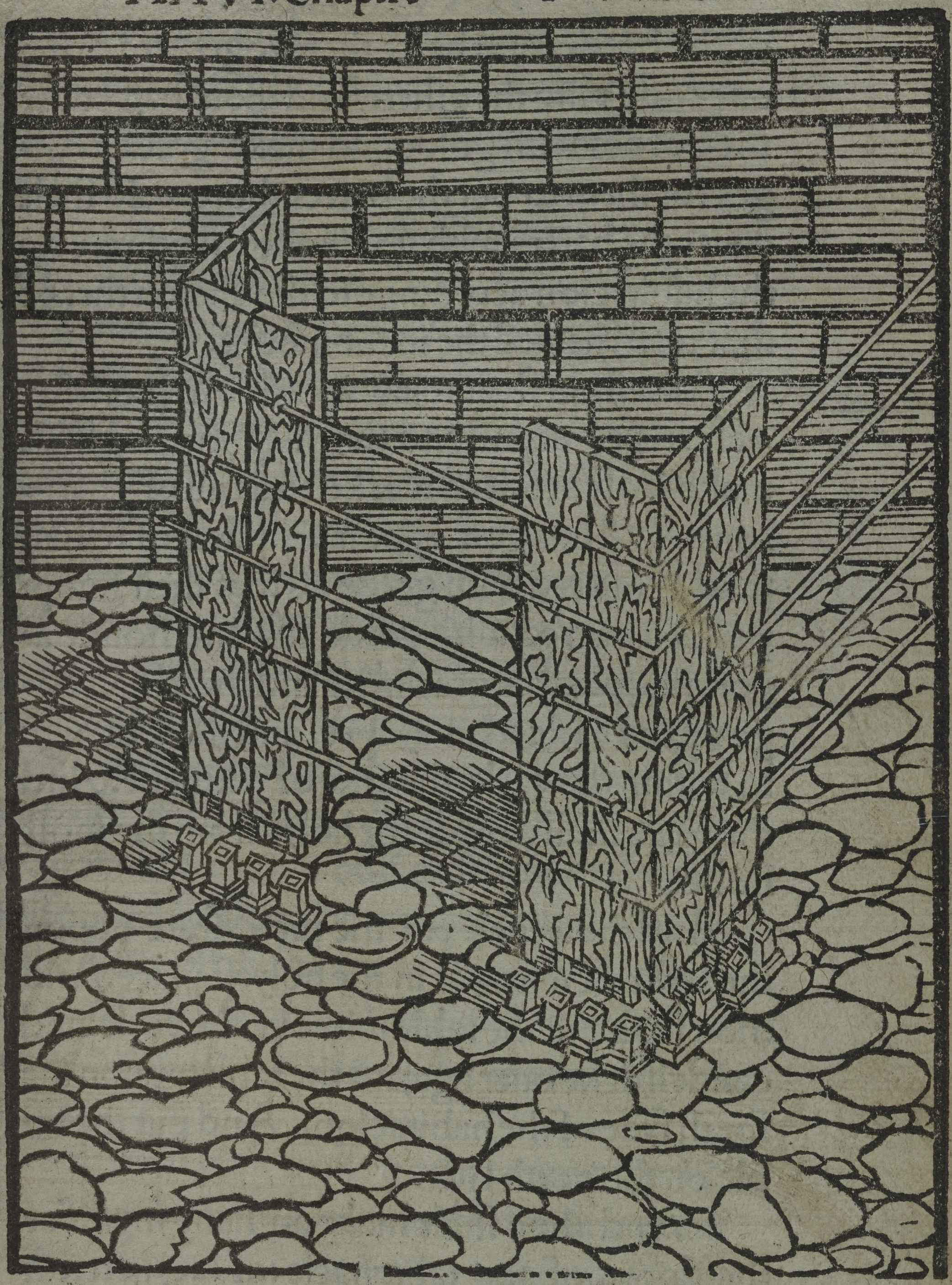
And thou ſhalt make barres off ſethim wod fiue for the bordes of the one ſide of the tabernacle, and fyue for the other ſyde, and fyue for the bordes off the weſt ende. And the mydle barre ſhall goo alonge thorowe the myddes

of the

XXVI. Chaptre



¶ The facion of the bordes of the tabernacle, with their fete, ſockettes and barres,



¶ The facion of the corner bordes with their fete ſockettes and barres.

of the bordes and barre them together frō the one ende vnto the other. And thou ſhalt couer the bordes with golde and make golden ryn-ges for them to put the barres thorow, ād ſhalt couer the barres with golde alſo. And rere vp the habitacion acordinge to the facion ther of that was ſhewed the in the mount.

And thou ſhalt make a vayle off Iacyncte, of ſcarlett, purpull and twyned byſſe, and ſhalt make it off broderd worke and full of cheru-byns. And hange it vppon. iiij. pilers of ſethim wodd couered with golde ād that their knop-pes be couered with golde alſo and ſtonde a-pon. iiij. ſokettes of ſyluer. And thou ſhalt hā-ge vp the vayle with rynges, and ſhall brynge in within the vayle, the arke of wittneſſe. And the vayle ſhall deuyde the holye from the moſt holye.

And thou ſhalt put the mercyſeate vppon the arcke of witneſſe in the holyeſt place. And thou ſhalt put the table without the vayle and candelſticke ouer agaynſt the table: vppon the ſouth ſyde of the habitacion. And put the ta-ble on the north ſyde.

And thou ſhalt make an hangynge for the doore of the tabernacle: of Iacyncte, off ſcarlett, off purpull and off twyned byſſe, wroughte with nedle worke. And thou ſhalt

make

make for the hangynge, fiue pilers off ſethim wodd, and couer both them ād their knoppes with golde, and ſhalt caſt. v. ſokettes off braſſe for them.

¶ The. xxvij. Chapter

AND thou ſhalt make an altare of ſethim wodd: fyue cubettes longe ād. v. cubettes brode, that it be foureſquare, and. iij. cubettes hye. And make it hornes proceding out in the. iiij. corners of it, and couer it with braſſe. And make his aſſhepannes, ſhovels, baſens, fleſhhokes, fyrepannes and all the apparell there of, of braſſe after the faſcyon of a net, ād put apon the nette. iiij. rynges: euen in the. iiij. corners of it, and put it beneth vnder the compaſſe of the altare, and let the net reache vnto the one halfe of the altare, And make ſtaues for the altare of ſethim wodd, and couer thē wyth braſſe, and let them be put in rynges alonge by the ſydes off the altare, to bere it with all. And make the altare holowe with bordes: euen as it was ſhewed the in the mount, ſo lett them make it,

And thou ſhalt make a courte vnto the habitacion, which ſhall haue in the ſouth ſyde hāgynges of twyned byſſe, beyng an hundred cubettes longe, and. xx. pilers thereof with there xx. ſokettes of braſſe: but the knoppes of the

pilers

XXVII. Chapter.

¶ The forme of the alter of the burntoffrynge with his hornes, ringes ſtaues, gredyernes andother ornametes.

pilers and their whopes ſhalbe ſyluer. In like wiſe on the north ſyde there ſhalbe hāgynges of an hundred cubettes longe and .xx. pilers with their ſokettes of braſſe, and the knoppes and the whopes of ſyluer. And in the bredth of the courte weſtwarde, there ſhalbe hangynges of fyftye cubettes longe, and .x. pilers with their .x. ſokettes. And in the bredth of the courte eaſtwarde towarde the ryſynge of the ſonne, ſhalbe hangynges of .l. cubyttes. Hāgynges of .xv. cubittes in the one ſyde of it with iij. pilers and .iij. ſokettes: and likewiſe on the other ſyde ſhalbe hangynges of .xv. cubettes with .iij. pilers and .iij. ſokettes.

And in the gate of the courte ſhalbe a vayle of .xx. cubettes: of lacyncte, ſcarlet, purpul and twyned byſſe wroughte with nedle worke, and .iiij. pilers with their .iiij. ſokettes. All the pilers rounde aboute the courte ſhalbe whoped with ſyluer, and their knoppes of ſyluer, and their ſokettes of braſſe. The length of the courte, ſhall be an hundred cubettes, and the bredth fiftye, and the heygth fyue, and the hangynges ſhalbe of twyned byſſe and the ſokettes of braſſe. And all the veſſels of the habitacion to all maner ſeruyce ād the pynnes there of: ye and the pynnes allo of the courte, ſhalbe braſſe.

XXVII. Chapter.

¶ The figure of the orderinge of all the ornamẽtes which muſt ſtande in the tabernacle.

And commaunde the childern of Israel that they geue the pure oyle olyue beaten for the lyghtes to poute all way in to the lampes. In the tabernacle of witnesse without the vayle wich is before the wytnesse, shall Aaron ād his sonnes dresse it both even and mornynge before the Lorde: And it shalbe a dewtie for euer vnto youre generacyous after you: to be geuen of the childern of Israel.

Frō hēce vnto the bokes ende ād the towve out att the nexte boke, thou shalt se vvhat moued the Pope and vvhence he toke the fascion of the garmētes and ornamētes that are nowve vsed in the chyrche and the maner of halovvenge off the church, altare, chalice, fonte, belles, ād so forth, ād is become as it vvere a preest of the olde lavve ād haue brought vs in to captiuite as it vvere vnder the ceremonies of the old lavve, save theirs spake and ours bedomme.

The. xxviij. Chapter.

AND take thou vnto the, Aaron thi brother and his sonnes with him, from amonge the childern of Israel, that he maye minystre vnto me. both Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holye rayment for Aaron thy brother, both honorable and gloryous Moreouer speake vnto all that are wyse harted which I haue fylled with the sprete of wysdome: that they make Aarons rayment to consecrate him wyth, that he maye mynistre vnto me.

These are the garmentes which they shall make: a brestlappe, Ephod, a tunycle, a strayte cote, a myter and a girdell. And they shall make holye garmentes for Aaron thi brother ād his sōnes, that he maye mynistre vnto me. And they shal take there to, golde, lacincte, scarlet,

XXVIII. Chapter.

¶ The forme of Aaron with all his apparell.

purpull and byſſe.

And they ſhall make the Ephod: of golde Iacyncte, ſcarlett, purpull ād white twyned byſſe with broderdworke, The two ſydes ſhall come to gether, cloſſed vppe in the edges thereof And the girdell of the Ephod ſhalbe of the ſame workemanſhippe ād of the ſame ſtuffe: euen of golde, Iacyncte, ſcarlete, purpull ād twyned byſſe,

And thou ſhalt take two onyx ſtones and graue in them the names of the childern of Iſrael: ſixe in the one ſtone, and the other ſixe in the other ſtone: acordinge to the order of their birth. After the worke of a ſtonegrauer, euē as ſygnettes are grauen, ſhalt thou graue the. ij ſtones with the names of the childern of Iſrael, ād ſhalt make thē to be ſet in ouches of golde. And thou ſhalt put the two ſtones apō the two ſhulders of the Ephod, ād they ſhalbe ſtones off remembraunce vnto the childern off Iſrael. And Aaron ſhall bere their names before the Lorde vppon hys two ſhulders for a remembraunce.

And thou ſhalt make hokes off golde and two cheynes off fine golde: lynkeworke and wrethed, and faſten the wrethed cheynes to the hokes.

And thou ſhalt make the breſtlappe of en-

ſample

ſample with broderd worke: euē after the worke of the Ephod ſhalt thou make it: of golde, Iacynćte, ſcarlet, purple ād twyned byſſe ſhalt thou make it. Foureſquare it ſhall be ād double, an hand brede longe and an hand brede brode. And thou ſhalt fyll it with. iiij. rowes of ſtones. In the firſt rowe ſhalbe a Sardios, a Topas and Smaragdus. The ſeconde rowe: a Rubyn, Saphir and a Diamonde. The thyrd: Lygurios an Acatt and Amatiſt. The fourth: a Turcas, Onix and Iaſpis. And they ſhalbe ſett in golde in their incloſers. And the ſtones ſhalbe grauen as ſygnettes be grauē: with the names of the childern of Iſrael euen with. xij names euery one with his name acordynge to the. xij. trybes.

And thou ſhalt make vppon the breſtlappe. ij. faſteninge cheynes of pure golde ād wrethen worke. And thou ſhalt make likewyſe vppon the breſtlappe. ij. rynges of golde and put them on the edges of the breſtlappe, and put the. ij. wrethen cheynes of golde in the. ij. rynges which are in the edges of the breſtlappe, And the. ij. endes of the. ij. cheynes thou ſhalt faſten in the. ij. rynges, and put them vppon the ſhulders of the Ephod: on the foreſyde of it.

And thou ſhalt yet make. ij. rynges of golde and

de ād put thē in the .ij. edges of the brestlappe
euē in the borders there of towarde the insyde of the Ephod that is ouer agaynst it. And yet .ij. other rīges of golde thou shalt make, ād put thē on the .ij. sydes of the Ephod, beneth ouer agaynst the brestlappe, alowe where the sydes are ioyned together vppō the brodered girdell of the Ephod. And they shall bynde the brestlappe by his rynges vnto the rynges of the Ephod with a lace of Iacyncte, that it maye lye closse vnto the brodered girdell of the Ephod, that the brestlappe be not lowsed from the Ephod.

Light ād perfectnesse: In Hebrue it is lightes ād perfectnesses: ād I thynke that the one vvere stones that did glister ād had light in them and the other clere stones as crisstall. And the lighte betokened the light of Godes vvorde and the pureneſſe cleane livinge acordynge to the same and vvas therefore called the ensample of the childern of Israel, because it put thē in remembraunce to seke Godes vvorde ād to do thereafter.

And Aarō shall bere the names of the childern of Israel in the brestlappe of ensāple vpō his herte, whē he goth in to the holy place, for a remēbraūce before the Lorde allwaye. And thou shalt put ī the brestlappe of ensāple * lighte ād perfectnesse: that they be euē vpō Aarōs herte whē he goeth ī before the Lorde ād Aarō shal bere the ensāple of the childern of Israel vpō his herte before the Lorde alwaie

And thou shalt make the tunycle vnto the Ephod, all to gether of Iacyncte. And ther shal be an hole for the heed in the myddes of it, ād let there be a bonde of wouen worke rounde aboute the colore of it: as it were the colore of a partlet, that it rent not. And beneth

vppon

vppon the hem, thou shalt make pomgranates of Iacynct̃e, of scarlet, and of purpull rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a goldem bell and a pomgranate rounde aboute vppon the hem of the tunicle. And Aaron shall haue it vppon him when he minystreth, that the sounde maye be herde when he goeth in in to the holy place before the Lorde and when he cometh out, that he dye not.

That he calleth the holynesse of the Lorde I suppose it be this name Iehouah

And thou shalt make a plate of pure golde, and graue there on (as signettes are graue) the holynes of the Lorde, and put it on a lace of Iacynct̃e and tye it vnto the mytre, vppon the forefrunt of it, that it be apon Aarō̃s foreheed: that Aaron bere the synne of the holy thynges which the childern of Israel haue halowed in all their holye giftes. And it shalbe alwayes vpon Aarons foreheed, that they maye be accepted before the Lorde

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse ād a girdell of nedle worke.

And thou shalt make for Aarons sonnes also cotes, girdels and bonettes honourable and glorious, and thou shalt put them vppon Aaron thy brother ād on his sonnes with him

and

and shalt anoynte them and fyll theyr handes and consecrate them, that they maye mynistre vnto me. And thou shalt make them lynen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shalbe apon Aaron and his sonnes, whē they goo in to the tabernacle of wytnesse, or when they goo vnto the altare to mynistre in holynes, that they bere no synne and so dye. And it shalbe a lawe for euer vnto Aaron ād his seed after him.

The.xxix.Chapter.

THis is the thinge that thou shalt doo vnto them when thou haloweste them to be my preastes. Take one oxe and two rammes that are without blemysh, ād vnleuēded bred and cakes of swete bred tempered with oyle and wafers of swete bred anoynted with oyle (of wheten floure shalt thou make them) and put them in a maunde and brynge thē in the maunde with the oyle and the.ij.rammes.

And brynge Aaron ād his sonnes vnto the doore of the tabernacle of wytnesse, ād wassh them with water, and take the garmentes, and put apon Aaron: the strayte cote, and the tunycle of the Ephod, and the Ephod ād the brestlappe: and gerth thē to him with the brodered girdel of the Ephod. And put the mitre vppō his

Of thys they take the consecratynge of bisshoppes ād annoyntynge of preastes, though they haue altered the maner some what

his heed and put the holy crowne vpon the mi
tre. Then take the anoyntynge oyle and poure
it apon his heed and anoynte him. And bryn
ge his sonnes and put albes apon them, ād ge
rth them with girdels: as well Aaron as his son
nes, And put the bonettes on them that the
preastes office maye be theirs for a perpetuall
lawe.

And fyll the handes of Aaron and of hys
sonnes, and brynge the oxe before the taberna
cle of witnesse. And let Aarō ād his sōnes put
their hādes apō his heed ād kyll hī before the
Lord in the dore of the tabernacle of witnesse
And take of the bloud of the oxe ād put it apō
the hornes of the alter with thi finger ād poure
all the bloude apon the botome of the alter, ād
take all the fatt that couereth the inwardes, ād
the kall that is on the lyuer and the. ij. kydneys
with the fatt that is apō thē: and burne thē apō
the alter. But the flesh of the oxe and his skyn
ne and his donge, shalt thou burne with fyre,
without the hoste. For it is a synneofferyn
ge.

Then take one of the rammes, ād let Aaron
and his sonnes put their hondes apon the hea
de of the ram, and cause him to be slayne, ād ta
ke of his bloude and sprenkell it rounde abou
te apon the alter, and cutt the ram in peces and

whesh the inwardes of him and his legges, ād put them vnto the peces ād vnto his heed, ād burne the hole ram apon the alter. For it is a burntofferyng vnto the Lorde, and a swete sauoure of the Lordes sacrifice.

And take the other ram and let Aaron and hys sonnes, put their hondes apon hys heed and let him than be kylled. And take of his bloude and put it apon the typpe of the righte eare of Aaron and of his sonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete: and sprenkell the bloude apon the alter rounde aboute.

Than take of the bloude that is apon the alter and of the anoyntynge oyle, ād sprēkell it apon Aaron and his vestimētes, ād apō his sonnes ād apō their garmētes also. Thā is he ād his clothes holy ād his sonnes ād their clothes holye also

Than take the fatt of the ram and hys rompe and the fatt that couereth the inwardes and the kall of the lyuer and the two kydneys and the fatt that is apon them and the righte shulder (for that ram is a fulloffrynge) and a symnell of bred ād a cake of oyled bred ād a wafer out of the basket of swete bred that is before

the Lorde,

the Lorde, and put all apon the handes of Aaron and on the handes of his ſonnes: and waue thē in ād out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it apon the alter: euen apon the burntoffringe, to be a ſauoure of ſwetneſſe before the Lorde. For it is a ſacrifice vnto the Lorde.

Then take the breſt of the ram that is Aarons fulloffrynge and waue it a waueoffrynge before the Lorde, ād let that be thy parte. And ſanctifie the breſt of the waueoffrynge and the ſhulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is the fulloffrynge of Aaron ād of his ſonnes. And it ſhal be Aarons ād his ſonnes dutye for euer, of the childrē of Iſrael: for it is an heueoffrynge. And the heueoffrynge ſhalbe the Lordes dutie of the childern of Iſrael: euen of the ſacrifice of their peaceoffrynges which they heue vnto the Lorde.

And the holye garmentes of Aaron ſhalbe his ſonnes after him, to anoynte them therin, and to fyll their handes therin. And that ſonne that is preaſt in his ſtede after him, ſhall put them on ſeuen dayes: that he goo in to the tabernacle of witneſſe, to miniſtre in the holye place.

Thā take the ram that is the fullofferyng ād

seth his flesh in an holye place. And Aarō and his sonnes shall eate the flesh of hī, ād the bred that is in the basket: euen in the dore of the tabernacle of witnesse. And they shall eat thē, because the attonmēt was made therewith to fyll their handes and to sanctifie thē: but a straunger shal not eate therof, because they are holie

Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the mornyng, thou shalt burne it with fyre: for it shall not be eaten, because it is holye. And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery daye an oxe for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcyleſt it, and shalt anoynte it to sanctifie it. Seuē dayes thou shalt reconcyle the alter and sanctifie it, that it maye be an alter most holye: so that no mā maye twich it but thei that be consecrate.

Toch not the chalyce nor the altare stōne nor holy oyle and holde youre hande ont off the fonte.

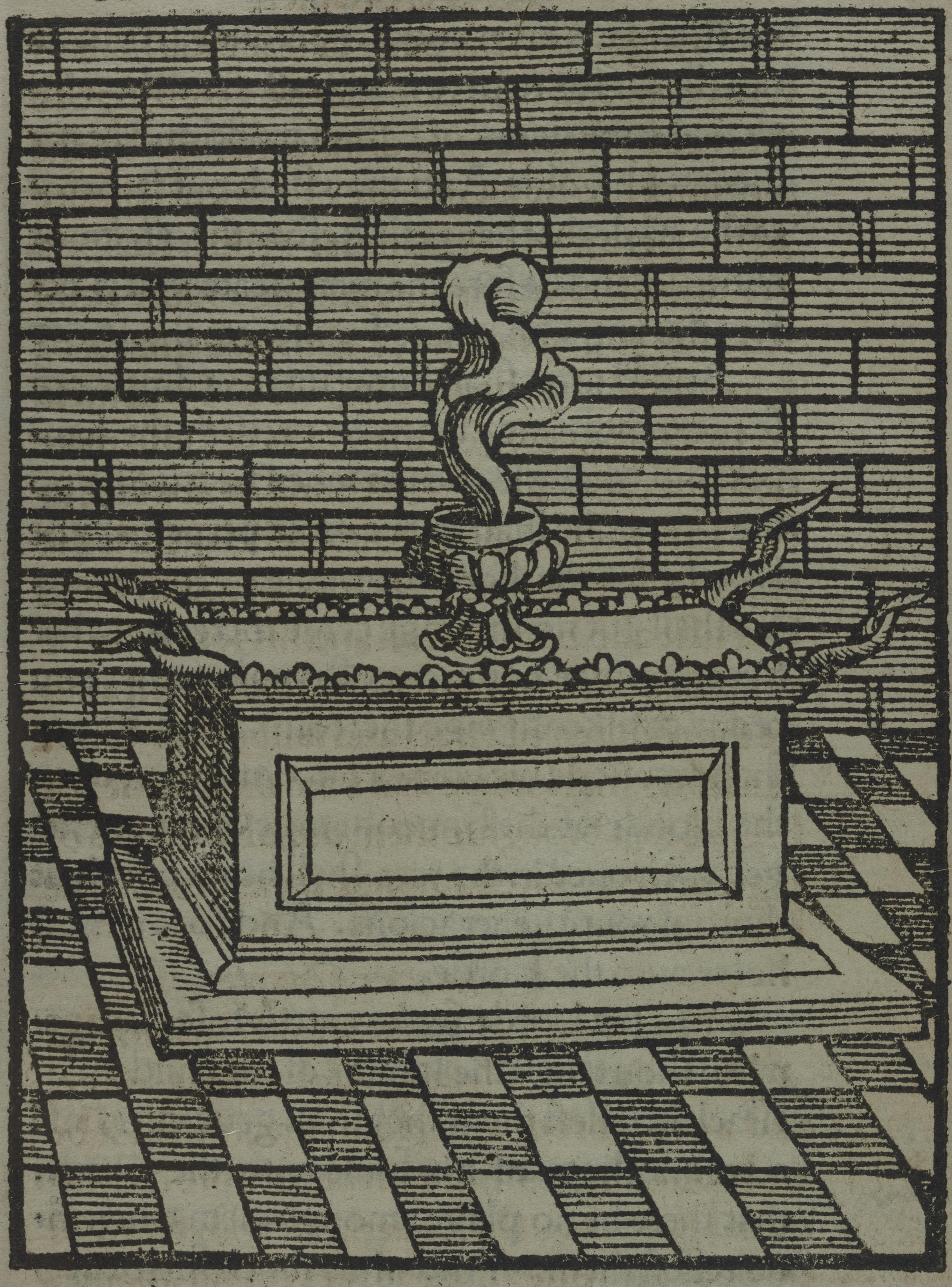
This is that which thou shalt offre vpō the alter: ij. lambes of one yere olde daye by daye for euer, the one thou shalt offre in the mornin ge and the other at euen. And vnto the one lāb be take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drinc-

keof-

keoffrynge. And the other lambe thou shalt of fer at euen and shall doo thereto acordynge to the meateoffrynge and drinkeoffrynge in the mornynge, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shalbe a continuall burntoffrynge amonge youre children after you, in the doore of the tabernacle of witnesse before the Lorde, where I will mete you to spake vnto you there. There I will mete wyth the childern of Israel, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie also both Aaron and his sonnes to be my preastes. And moreouer I will dwell amõge the children of Israel and wilbe their God. And they shal knowe that I am the Lorde their God that broughte them out of the lond of Egipte for to dwell amonge them: euen I the Lorde their God,

¶ The. xxx. Chapter.

ANd thou shalt make an alter to burne ce se therin, of sethim wod: a cubet longe, and a cubet brode, euen fourefquare shall it be and two cubettes hye: with hornes procedyng out of it, ād thou shalt ouerlay it with fyne golde both the roffe ād the walles round aboute, ād his hornes also, ād shalt make vnto it a crowne of gold roũde aboute, ād. ij. goldẽ ringes on ether



¶ The forme of the altare of incense with all that belongeth vnto it.

on ether syde, euen vnder the croune, to put sta
ues therin for to bere it with all. And thou sha
alt make the staues of sethim wodd and couer
them with golde. And thou shalt put it befo
re the vayle that hangeth before the arcke of
witnesse, and before the mercyseate that is be
fore the witnesse, where I will mete the.

And Aaron shall burne thercon swete cen
se euery mornynge when he dresseth the lam
pes: and lykewyse at euen when he setteth vpp
the lampes he shall burne cense perpetually be
fore the Lorde thorow out youre generacions
Ye shall put no straunge cense thereon, nether
burntsacrifice nor meateoffrynge: nether pou
re any drynkeoffrynge thereon. And Aaron
shall reconcyle his hornes once in a yere, wyth
the bloude of the synneoffrynge of reconcyli
ge: euen once in the yere shall he reconcyle it
thorow youre generacions. And so is it most
holye vnto the Lorde.

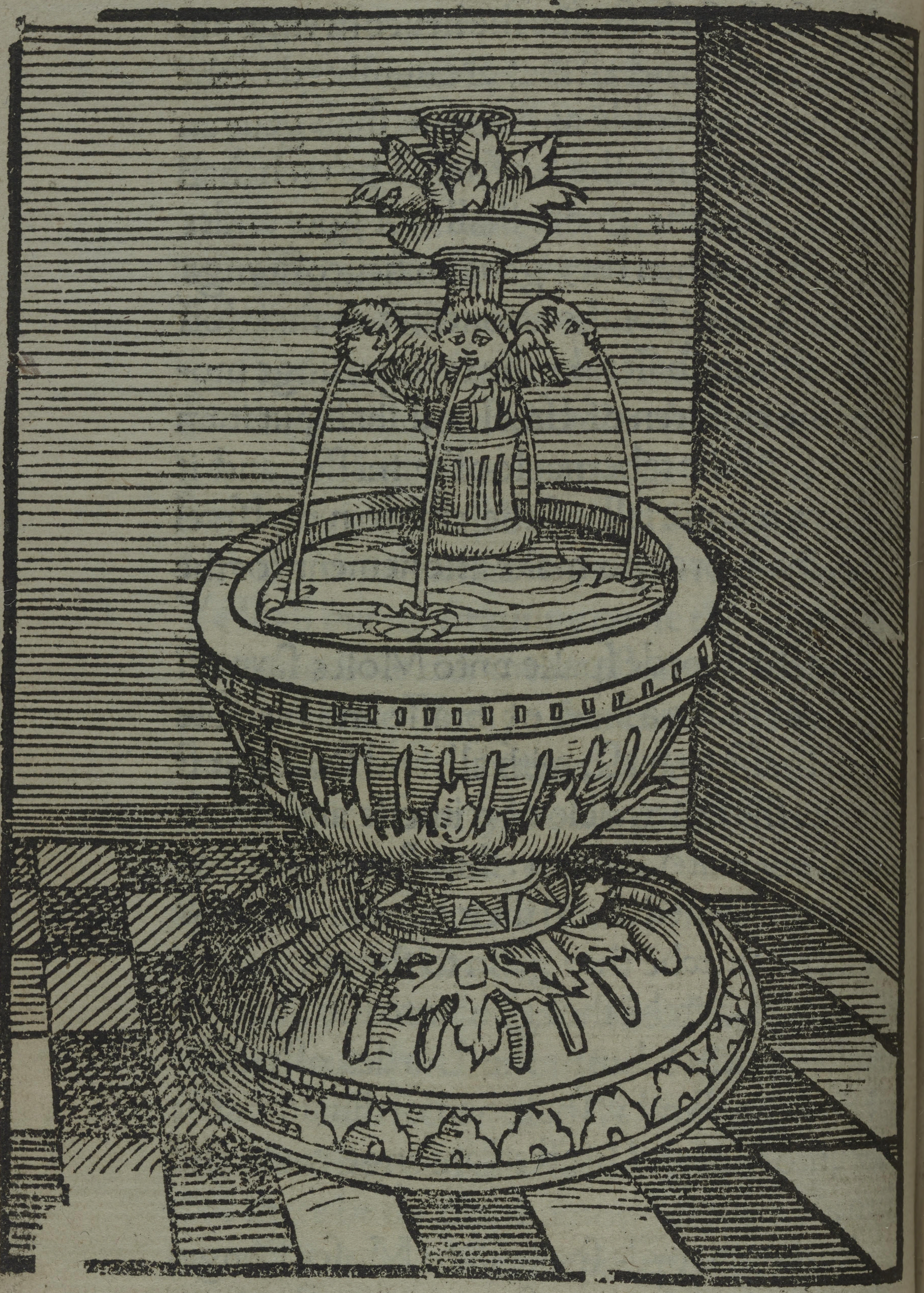
And the Lorde spake vnto Moses saynge
when thou takest the summe of the childern of
Israel ād tellest them, they shall geue euery mā
a reconcylinge of his soule vnto the Lorde,
that there be no plage amonge them when tho
ou tellest them. And thus moch shall euery
man geue that goeth in the nombre: halfe a sy
cle, after the holye sycle: a sycle is .xx. geeras:

and

and an halfe ſycle ſhalbe the heueoffrynge vn-
to the Lorde. And all that are numbred of thē
that are.xx.yere olde and aboue ſhall geue an
heueoffrynge vnto the Lorde. The rych ſhall
not paſſe, and the poore ſhall not goo vnder
halfe a ſycle, when they geue an heueoffrynge
vnto the Lorde for the attonemēt of their ſou
les. And thou ſhalt take the reconcylinge mo-
ney of the children of Iſrael and ſhalt put it vn
to the vſe of the tabernacle of witneſſe, and it
ſhall be a memoriall of the childern of Iſrael
before the Lorde, to make attonement for the
ir foules.

And the Lorde ſpake vnto Moſes ſaynge:
thou ſhalt make a lauer of braſſe and his fote
alſo of braſſe to waſh with all, and ſhalt put it
betwene the tabernacle of witneſſe and the al-
ter and put water therein: that Aaron and hys
ſonnes maye weſh both their handes ād theyr
fete thereout, whē they go in to the tabernacle
of witneſſe, or whē they goo vnto the altare to
miniſtre and to burne the Lordes offrynge,
leſt they dye. And it ſhalbe an ordinaunce for
euer vnto him and his ſeed amonge youre chil
dern after you.

And the Lorde ſpake vnto Moſes ſaynge:
take principall ſpices: of pure myrre fiue hun-
dred ſycles, of ſwete cynamome halfe ſo moch



¶ The figure of the lauer of brasse with his fote.

two hundred and fyftie ſicles: of ſwete calamy te, two hundred and .l. Of caſſia, two hundred and .l. after the holye ſycle, and of oyle olyue an hin. And make of them holye anoyntynge oyle euen an oyle compounde after the crafte of the apoticarye. And noynte the tabernacle off wytneſſe therewyth, and the arcke of wit- neſſe, and the table with all his apparell, and the candelſticke with all his ordinaunce, and the alter of incenſe, and the alter of burntſacri- fice and all his veſſels, and the lauer and his fote. And ſacrifie them that they maye be moſt holye: ſo that no man twyche them but they that be halowed. And anoynte Aaron and his ſonnes and conſecrate thē to miniſtre vnto me.

And thou ſhalt ſpeake vnto the childrē of Iſrael ſaynge: this ſhalbe an holye oyntynge oy le vnto me, thorow out youre generacions. No mans fleſh ſhalbe anoynted therewith: nether ſhall ye make any other after the makynge of it for it is holye, ſe therfore that ye take it for ho- lye. whoſoeuer maketh like that, or whoſoeuer putteth any of it apon a ſtraunger, ſhall peryſh from amonge his people.

And the Lord ſayd vnto Moſes: take vnto the ſwete ſpices: ſtacte, onycha, ſwete galbanū ād pure frākēſens, of etch like moch: ād make

cens of them cõpounde after the crafte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witneſſe in the tabernacle of witneſſe, where I will mete the, but let it be vnto you holye. And ſe that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whoſoeuer ſhall make like vnto that, to ſmell thereto, ſhall periſh from amonge his people.

¶ The. xxxj. Chapter

AND the Lorde ſpake vnto Moſes ſayinge: beholde, I haue called by name, Bezaleel the ſonne of Vri ſõne to Hur of the tribe of Iuda. And I haue filled hĩ with the ſpirite of God, with wiſdome, vnderſtondinge ãd knowlege: euẽ in all maner worke, to finde out ſotle faytes, to worke in golde ſyluer ãd braſſe and with the crafte to graue ſtones, to ſet ãd to carue in tĩbre ãd to worke in all maner workemãſhipe. And beholde, I haue geuẽ him to be his companion Ahaliab the ſonne of Ahiſamach of the tribe of Dan, and in the hertes of all that are wiſe harted I haue put wiſdom to make all that I haue commaunded the: the tabernacle of witneſſe, and the arcke of witneſſe, and the mercyſeate that is there vppon, all the ornamentes of the tabernacle, and the

table

the table with his ordinaunce, ād the pure cā-
delsticke with al his apparell, ād the alter of in
cens, ād the alter of burntoffrynges with al his
veſſels, ād the lauer with his fote, ād the veſti-
mētes to miniſtre in, ād the holye garmētes for
Aarō the preaſt, ād the garmētes of his ſonnes
to miniſtre in, and the anoyntinge oyle and the
ſwete cenſe for the ſanctuarye: acordinge to al
as I haue commaunded the ſhall they doo.

And the Lorde ſpake vnto Moſes ſayng: ſpea-
ke ūto the childern of Iſrael ād ſaye: ī any wyſe
ſe that ye kepe my Sabbath, for it ſhalbe a ſyg-
ne betwene me and you in youre generacions
for to knowe, that I the Lorde doo ſanctifie
you. Kepe my Sabbath therfore, that it be an
holye thynge vnto you. He that defileth it, ſhal
be ſlayne therfore. For whoſoeuer worketh
therein, the ſame ſoule ſhalbe roted out from
amonge his people. Sixe dayes ſhall men wor
ke, but the ſeuenth daye is the Sabbath of the
holye reſte of the Lorde: ſo that whoſoeuer
doeth any worke in the Sabbath daye, ſhal dye
for it. wherfore let the childern of Iſrael kepe
the Sabbath, that they obſerue it thorowe out
their generacions, that it be an appoyntement
for euer. For it ſhalbe a ſygne betwene me, and
the childern of Iſrael for euer. For in ſixe da-
yes the Lorde made heauen and erth, and the

The ſabbath beſide that it ſerved to come ād heare the vvorde of god and to ſeke his vvil ād to offer ād reconcile thē ſelues vnto god, it vvas a ſygn: vnto them alſoād did put thē in remēbrāce that it vvas god that ſanctified thē vvith his holye ſprete ād not thei themſelues vvith their holy vverkes.

ſeuenth

seuenth daye he rested and was refresshed.

And whē he had made an end of comening with Moses vppon the mounte Sinai, he gaue him two tables of witnesse: which were of stone and written with the finger of God.

¶ The. xxxij. Chapter

AND when the people sawe that it was lō ge or Moses came doune out of the mountayne, they gathered them selues together ād came vnto Aaron and sayde vnto him: Vp ād make vs a god to goo before vs: for of this Moses the felowe that brought vs out of the londe off Egipte, we wote not what ys becō me.

And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, youre sonnes ād of youre doughters: and brynge them vnto me. And all the peō ple plucked of the golden earinges that were in their eares, and broughte them vnto Aaron And he receaued them of their handes and fa- cyoned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god O Israel, whiche brought the out of the londe of Egipte.

And when Aaron sawe that, he made an al

tare

tare before it, and made a proclamacion saing tomorow shalbe holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffrynges, and brought offrynges of attonement also. And than they satt them doune to eate and drynke, and rose vpp agayne to playe.

Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lãde of Egipte, haue marred all they are turned at once out of the waye whiche I cõmaunded thẽ, ãd haue made thẽ a calfe of molten metall, ãd haue worshipped it ãd haue offred therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande of Egipte. And the Lorde sayde vnto Moses: beholde, I see this people that it is a stiffe necked people, and now therfore suffre me that my wrath maye waxe hote vppõ thẽ, and that I maye consume thẽ: and than will I make of the a mightie people,

The pope vvolde curse xx. hundred thousande as blacke as coles, and sende thẽ to hell for to haue soche a profre, and vvolde not haue prayed as Moses did.

Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apõ thy people which thou hast brought out of the lande of Egipte with great power and with a mightie hande? wherfore shuld the Egiptians speake and saye: For a mischefe dyd he brynge them out: euen for to slee them in

them in the mountayns, and to consume them from the face of the erth. Turne from thi feare wrath, ād haue compassion ouer the wikednesse of thi people. Remēbre Abrahā, Isaac ād Israel thy servauntes, to whō thou swoorest by thyne owne selfe ād saidest vnto thē: I wil multiplye youre seed as the starres of heauen, ād al this lande which I haue saide, I will geue vnto youre seed: ād they shall ēheret it for euer. And the Lorde refrayned him selfe from that euell, which he sayde he wolde do vnto his people.

And Moses turned his backe and went doune frō the hyll, and the .ij. tables of witnesse in his hande: which were wryttē on both the leaues and were the worke of God, ād the writinge was the writinge of God grauē apon the tables. And when Iosua herde the noyse of the people as they shouted, he saide vnto Moses: there is a noyse of warre in the hoste. And he sayde: it is not the crye of thē that haue the maystrye, nor of thē that haue the worse: but I doo heare the noyse of synginge.

And as soone as he came nye vnto the hoste and sawe the calfe and the daunsynge, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll foote. And he toke the calfe which they had made

and

ād burned it with fyre, ād ſtampt it vnto pow-
der and ſtrowed it in the water, and made the
childern of Iſrael drynke. And thā Moſes ſay
de vnto Aarō: what dyd this people vnto the
that thou haſt brought ſo great a ſynne apon
them.

And Aaron ſayde: let not the wrath of my
Lorde waxe fearſe, thou knoweſt the people
that they are euen ſett on myſchefe: they ſayde
vnto me: make us a god to goo before us, for
we wote not what is become of Moſes the fe-
low that brought us out of the lande of Egip
te. And I ſayde vnto them: let them that haue
golde, take and brynge it me: and I keſt it
in to the fyre, and there of came out this calfe

when Moſes ſawe that the people were na
ked (for Aaron had made them naked vnto
their ſhame when they made inſurrection) he
went and ſtode in the gate of the hoſte ād ſay
de: Yf any man perteyne vnto the Lorde, lett
him come to me. And all the ſonnes of Leui
gathered them ſelues together and came vnto
him. And he ſayde vnto them, thus ſayeth the
Lorde of Iſrael: put euery man his ſwerde by
his ſyde, and goo in and out from gate to gate
thorow out the hoſte: and ſlee euery man his
brother, euery man his frende and euery man
his neghboure. And the childern of Leui dyd

as Mo-

as Moſes had ſayde. And there were ſlayne of the people the ſame daye, aboute thre thouſande men. Then Moſes ſayde: fyll youre handes vnto the Lorde this daye, euery man vppõ his ſonne and vppon his brother: to brynge vppõ you a bleſſynge this daye

The popis bull fleeth moo thã Aaronscalfe, euẽ an hundred thouſand for one heere of them.

And on the morowe, Moſes ſayde vnto the people: Ye haue ſynned a great ſynne. But now I will goo vpp vnto the Lorde, to witt whether I can make an attonement for youre ſynne.

And Moſes went agayne vnto the Lorde and ſayde: Oh, this people haue ſynned a great ſynne and haue made thẽ a god of golde: Yet forgeue them their ſynne I praye the: Yf not wype me out of thy boke which thou haſt written. And the Lorde ſayde vnto Moſes: I will put him out of my boke that hath ſynned agaynſt me. But goo and brynge the people vnto the lande which I ſayde vnto the: beholde, myne angell ſhall goo before the. Neuerthelater in the daye when I vyſet, I will vyſett their ſynne vppon them. And the Lorde plaged the people, becauſe they made the calfe which Aaron made.

O pitiſull Moſes, ād likewiſe O meicifull Paul Roma. ix.

Ando abhominable pope vvith all his mercileſſe Idoles.

The. xxxiij. Chapter

AND the Lorde ſayde vnto Moſes: departe ād goo hence: both thou ād the people

people which thou haſt brought out of the lād of Egipte, vnto the lande which I ſwore vnto Abrahā, Iſaac ād Iacob ſaynge: vnto thi ſeed I will geue it. And I will ſende an angell before the, and will caſt out the Canaanytes, the Amorites, the Hethites, the Pherezites, the, Heuites and the Iebuſites: that thou maſt goo in to a lande that floweth with mylke ād honye. But I will not goo among you my ſelfe, for ye are a ſtyfnecked people: leſt I conſume you by the waye. And when the people heard this euell tydinges, they ſorowed; ād no mā dyd put on his beſt rayment.

And the Lorde ſpake vnto Moſes, ſaye vnto the childern of Iſrael: ye are a ſtyffnecked people: I muſt come ons ſodenly apon you, ād make an ende of you. But now put youre goodly raymēt from you, that I maye wete what to do vnto you. And the childern of Iſrael layde their goodly raymēt from them euē vnder the mount Horeb.

And Moſes toke the tabernacle ād pitched it without the hoſte a ferre of frō the hoſte, ād called it the tabernacle of wytneſſe. And al that wold axe any queſtiō of the Lorde, went out vnto the tabernacle of wytneſſe which was without the hoſte. And when Moſes wēt out vnto the tabernacle, all the people roſe

vp ād

vp and ſtode euery man in his tentdore and loked after Moſes, vntill he was gone in to the tabernacle. And as ſone as Moſes was entred in to the tabernacle, the clouden piler deſcended and ſtode in the dore of the tabernacle, ād he talked with Moſes. And when all the people ſawe the clouden piler ſtonde in the tabernacle dore, they roſe vp and worſhipped: euery man in his tentdore.

And the Lorde ſpake vnto Moſes face to face, as a man ſpeaketh vnto his frende. And whem Moſes turned agayne in to the hoſte, the ladd Ioſua his ſeruaunte the ſonne of Nun departed not out of the tabernacle. And Moſes ſayde vnto the Lorde: ſe, thou ſaydeſt vnto me: lede this people forth, but thou ſheweſt me not whom thou wilt ſend with me. And haſt ſayde moreouer: I knowe the by name and thou haſt alſo founde grace in my ſyghte: Now therfore, yf I haue founde fauoure in thi ſyghte, thē ſhewe me thy waye ād let me knowe the: that I maye fynde grace in thi ſighte. And loke on this alſo, how that this nacyon is thi people.

The popiſh ſaye, my chyrch mi pareſh my dioceſe, and the monkes and frires ſaye all is ours.

And he ſayde: my preſence ſhall goo with the, and I will geue the reſt. And he ſayde: yf thi preſence goo not with me, carye us not hence for how ſhall it be knowne now that both I and

I and thi people haue founde fauoure in thi ſi-
ghte,but in that thou goeſt with us: that both
I and thi people haue a preemynence before
all the people that are vpon the face of the er-
th. And the Lorde ſayde vnto Moſes: I will
doo this alſo that thou haſt ſayde,for thou haſt
founde grace in my ſighte , and I knowe the
by name.

And he ſayde: I beſech the , ſhewe me thi
glorye: And he ſayde: I will make all my good
goo before the;and I will be called in this na-
me Iehouah before the,ād wil ſhewe mercy to
whom I ſhew mercy,and will haue compaſſi-
on on whom I haue compaſſion. And he ſay-
de furthermore:thou mayſt not ſe my face,for
there ſhall no man ſe me and lyue.

And the Lorde ſayde: beholde, there is a
place by me,and thou ſhalt ſtonde apon a roc-
ke,and while my glorye goeth forth I will put
the in a clyfte of the rocke,and will put myne
hande apon the while I paſſe by. And then I
will take awaye myne hande, and thou ſhalt
ſe my backe partes: but my face ſhall not be
ſene.

The.xxxiiij.Chapter.

AND the Lorde ſayde vnto Moſes: hew
the.ij.tables of ſtone like vnto the firſt
that I maye write in thē the wordes which we-
re in

re in the fyrſt. ij. tables, which thou brakeſt.
And be redye agaynſt the mornige that thou
mayſt come vpp early vnto the mount of Sinai
and ſtōde me there apō the toppe of the mo-
unt. But let no man come vp with the, nether
let any man be ſene thorow out all the mount,
nether let ſhepe nor oxen fede before the
hyll.

And Moſes hewed. ij. tables of ſtone like
vnto the firſt ād roſe vp early in the morninge
ād went vp vnto the moūt of Sinai as the Lor
de cōmaunded him: ād toke in his hāde the. ij
tables of ſtone. And the Lorde deſcēded in
the cloude, ād ſtode with him there: ād he cal-
led apō the name of the Lorde. And whē the
Lorde walked before him, he cryed: Lorde
Lorde God full of compaſſion ād mercy, wo-
hich art not lightly angrye but abundāt in mer
cy ād trueth, ād kepeſt mercy in ſtore for thou-
ſandes, ād forgeueſt wikedneſſe, treſpace ād
ſynne (for there is no man ynnocēt before the)
and viſeteſt the wikydneſſe of the fathers vpō
the childern ād apon childerns childern, euen
vnto the thryd ād fourth generatiō. And Mo-
ſes bowed hymſelf to the erth quykly, ād wor-
ſhipped ād ſayde: yf I haue foūde grace in thi
ſighte o Lorde, than let my Lorde goo with
us (for it is a ſtuburne people) and haue mercy
apon

apō oure wikednesse ād oure synne, and let us be thyne enheritaunce.

And he sayde: beholde, I make an appoynt ment before all this people, that I will do mar uells: soch as haue not bene done ī all the wor lde, nether amōge any nacyon. And all the peo ple amonge which thou art, shall se the worke of the Lorde: for it is a terryble thinge that I will doo with the: kepe all that I commaunde the this daye, and beholde: I will cast out befo re the: the Amorites, Canaanites, Hethites, Pherezites, Heuites and Iebusites. Take hede to thi selfe, that thou make no compacte with the inhabiters of the lōde whether thou goest lest it be cause of ruyne amonge you. But ouerthrowe their alters and breke their pi lers, and cutt doune their grooues, for thou shalt worshippe no straunge God For the Lorde is called gelous, because he is a ge lous God: lest yf thou make any agreament with the inhabiters of the lande, when they go a whoorynge after their goddes ād do sacrify ce vnto their goddes, they call the and thou ea te of their sacrifyce: ād thou take of their dou ghters vnto thi sonnes, and when their dough ters goo a whoorynge after their goddes, they make thi sonnes goo a whoorynge after their goddes also.

Thou

Thou ſhalt make the no goddes of metall
The feſt of ſwete bred ſhalt thou kepe, ād. vij.
dayes thou ſhalt eate vnleuended bred (as I
commaunded the) in the tyme apoynted in the
moneth of Abib: for in the moneth of Abib
thou cameſt out of Egipte. All that breaketh
vp the matryce ſhalbe mine, and all that brea-
keth the matryce amonge thi catell, yf it be ma
le: whether it be oxe or ſhepe. But the firſt of
the aſſe thou ſhalt by out with a ſhepe, or yf
thou redeme him not: ſe thou breake his nec-
ke. All the firſtborne of thi ſonnes thou muſt
nedes redeme. And ſe that no mā appeare be-
fore me emptye.

That is a god texte for the pope

Sixe dayes thou ſhalt worke, and the ſeuēth
thou ſhalt reſt: both from earynge and reapyn-
ge. Thou ſhalt obſerue the feaſt of wekes wi-
th the fyrſt frutes of wheate herueſt, ād the fe-
aſt of ingaderynge at the yeres ende. Thrife in
a yere ſhall all youre men childern appeare be-
fore the Lorde Iehouah God of Iſrael: for I
will caſt out the nacyons before the and will
enlarge thi coſtes, ſo that no man ſhall deſyre
thi londe, while thou goeſt vp to appeare befo
re the face of the Lorde thi God, thryſe in the
yere.

Thou ſhalt not offre the bloude of my ſa-
crifyce with leuended bred: nether ſhall ought
of the

of the ſacrifyce of the feaſt of Paſſeover, be leſte vnto the morninge. The firſt of the firſtfrutes of thy lõde, thou ſhalt brynge vnto the houſe of the Lorde thy God. And ſe, that thou ſeth not a kydd in his mothers mylke.

And the Lorde ſayde vnto Moſes: write theſe wordes, for vppon theſe wordes I haue made a couenaunt with the and with the childern of Iſrael. And he was there with the Lorde. xl. dayes ãd. xl. nyghtes, ãd nether ate bred nor dronke water. And he wrote in the tables the wordes of the couenaunt: euen ten verſes.

And Moſes came doune from mount Sinai and the. ij. tables of witneſſe in his hande, and yet he wyſt not that the ſkynne of his face ſhone with beames of his comenynge with him. And when Aaron and all the childern of Iſrael loked apon Moſes and ſawe that the ſkynne of his face ſhone with beames, they were a frayde to come nye him. But he called thẽ to him, and then Aaron and all the chefe of the companye came vnto him, ãd Moſes talked with them.

And at the laſt all the childern of Iſrael came vnto him, and he commaunded them all that the Lorde had ſayde vnto him in mount Sinai. And as ſoone as he had made an ende of comenynge with them, he put a couerynge

apō his face. But whēhe went before the Lorde to speak with him, he toke the couerīge of vntill he came out. And he came out and spake vnto the childern of Israel that which he was commaunded. And the childern of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vppon his face, vntill he went in, to comen with him.

The Pope speaketh that whiche he is not commaunded.

The. xxxv. Chapter.

AND Moses gathered all the companye of the childern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye shall worke, but the seuenth daye shal be vnto you the holy Sabbath of the Lordes rest: so that whosoeuer doth any worke therein, shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moses spake vnto all the multitude of the childern of Israel sainge: this is the thinge which the Lorde cōmaūded saynge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes, shall bryngc heueoffringes vnto the Lorde: golde, syluer, brasse: Iacyncte, scarlet, purpull, bysse ād gootes hare: rams skynnes red and taxus skynnes and

nes and Sethim wodd: and oyle for lightes ād spices for the anoyntynge oyle ād for the swete cens: And Onixstones and stones to be sett for the Ephod and for the brestlappe.

And let all them that are wyseharted amō ge you, come and make all that the Lorde hath commaunded: the habitacion and the tent there of with his couerynge ād his rynges, bordes, barres, pilers and sokettes: the arke and the staues thereof with the mercyseate ād the vayle that couereth it: the table and his staues with all that perteyneth thereto ād the shewebred: the candelsticke of lighte with his apparell and his lampes ād the oyle for the lightes: the censalter and his staues, the anoyntynge oyle and the swete cens ād the hangynge before the tabernacle dore: the alter of burntsacrifyces ād his brasen gredyren that longeth there to with his staues ād all his ordynaūce ād the lauer and his fote: the hangynges of the courte with his pilers and their sokettes, and the hangynge to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynystrynge garmentes to mynystre with in holynesse, and the holy vestimentes of Aaron the preast and the vestimentes of his sonnes to mynystre in.

And all the companye of the childern of Israel departed from the presence of Moses. And they went (as many as their hartes coraged them and as many as their spirites made them willynge) and broughte heueoffrynges vnto the Lord, to the makynge of the tabernacle of wytnesse and for all his vses and for the holy vestmentes. And the men came with the wemen (euen as manye as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Iewels of golde. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacyncte, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it. And all that houe vpp golde or brasse, brought an heueofrynge vnto the Lorde. And all men with whom was founde sethim wodd mete for any maner worke or seruyce, brought it.

And all the wemen that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacyncte, scarlet, purpull and bysse. And all the wemen that excelled in wysdome of herte, spāne the gotes hayre. And the lordes brought Onix stones and settstones for the Epod, and for the brest lappe, and spyce and oyle: both for the lightes and

and for the anoyntyng oyle and for the ſwete cens. And the childern of Iſrael brought wyl-lyngeoffrynges vnto the Lorde, both men ād women: as many as their hartes made thē wyl-lynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moſes.

And Moſes ſayde vnto the childern of Iſ-rael: beholde, the Lorde hath called by name Bezabeel the ſon of Vri the ſon of Hur of the trybe of Iuda, and hath fylled him with the ſprete of God, with wiſdome, vnderſtōdinge and knowlege, euen in all maner worke, ād to fynde out curyous workes, to worke in golde, ſyluer and braſſe: and with grauynge of ſtones to ſett, and with keruynge in wodd, and to wor-ke in all maner of ſotle workes. And he hath put in hys harte the grace to teach: both him and Ahaliab the ſon of Ahiſamach of the try-be of Dan hath he fylled with wiſdome of her te, to worke all maner of grauen worke: they are alſo broderers and workers with nedle, In Iacyncte, ſcarlet, purple and byſſe, and are we-uers that can make all maner worke, and can deuyſe ſotle workes.

The. xxxvi. Chapter.

AND Bezaleel wrought and Ahaliab ād all wyſe harted mē to whom the Lorde had

had geuen wyſdome and vnderſtondynge, to knowe how to worke all maner worke for the holye ſervice, in all that the Lorde commaunded. And Moſes called for Bezaleel Ahaliab and all the wiſe harted men in whoſe hertes the Lorde had put wyſdome, euē as many ab their hartes coraged to come vnto the worke to worke it. And they receaued of Moſes all the heueoffrynges which the childern of Iſrael had brought for the worke of the holye ſervice to make it with all. And they brought beſyde that wyllyngeoffringes euery mornyng.

And all the wiſe men that wrought all the holye worke, came euery man from his worke which they made, and ſpake vnto Moſes ſaynge: the people brynge to moch and aboue that is ynough to ſerue for the werke which the Lorde hath commaunded to make. And then Moſes gaue a commaundment, and they cauſed it to be proclamed thorow out the hoſte ſaynge: ſe that nether man nor woman prepare any moare worke for the holy heueoffrynge, and ſo the people were * forboden to brynge: for the ſtuffe they had, was ſufficyent for them vnto all the worke, to make it and to moch.

when wil the Pope ſaye hoo, and forbid to offere for the byldinge of ſaint Peters chyrch: and when will oure ſpiritualtie ſaye hoo, and forbid to geue thē more londe ād to make moo fūdacions? neuer verely vntill they haue all.

And

And all the wyse harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned byſſe, Iacyncte, ſcarlet and purple, and made them full of cherubyns with broderd worke. The length of one curtayne was .xxviij. cubettes and the bredth .iiij. and were all off one ſyſe. And they coupled fyue curteyns by them ſelues, and other fyue by them ſelues. And they made fyftye louppes of lacincte alonge by the edge of the vtmoſt curtayne, euen in the ſilvege of the couplynge courtayne: And likewiſe they made on the ſyde of the vtmoſt couplinge curtayne on the other ſyde, fyftye louppes they made in the one curtayne, and fyftye in the edge of the couplynge courtayne on the other ſyde: ſo that the loupes were one oueragenſt another. And they made fyftye rynges of golde, and coupled the curtaynes one to another with the rynges: and ſo was it made a dwellinge place.

And they made .xi. curtaynes of gootes heere to be a tent ouer the tabernacle xxx. cubettes longe a pece and .iiij. cubettes brode, and they all .xi. of one ſyſe. And they coupled .v. by them ſelues, and

and.vi.by them ſelues, and they made fyftye louppes alonge by the border of the vtmoſt couplinge courtayne on the one ſyde, and fyftye in the edge of the couplynge curtayne on the other ſyde. And they made fyftye rynges of braſſe to couple the tent together that it myght be one. And they made a couerynge vnto the tent of rammes ſkynnes red, and yet another of taxus ſkynnes aboue all.

And they made bordes for the dwellynge place of ſethim wodd that ſtode vpright euery borde.x.cubetes longe and a cubet ād an halfe brode. And they made.ij.fete to euery boorde of the dwellinge place ioyninge one to another. And they made.xx.boordes for the ſouth ſyde of the habytacyon, and.xl.ſokettes of ſyluer vnder the.xx.boordes.ij.ſokettes vnder euery boorde, euen for the.ij.fete of thē. And for the other ſyde of the dwellynge towarde the north, they made other .xx. boordes with xl.ſokettes of ſyluer .ij. ſokettes vnder euery boorde. And behynde in the ende of the taber nacle towarde the weſt, they made.vi.boordes and.ij.other bordes for the corners of the habitacyon behynde, and they were ioyned cloſſe both beneth and alſo aboue with clampes, and thus they dyd to both the corners: ſo they were in all.viij.boordes and.xvi.ſokettes, vnder

der euery borde two ſokettes.

And they made barres of ſethim wodd.v. for the bordes of the one ſyde of the habitaci- on and.v.for the other, ād fiue for the bordes of the weſt ende of the habitacion. And they made the myddell barre to ſhote thorowe the bordes :euen from the one ende to the other, and ouerlayde the bordes with golde,and ma- de thē rynges of golde to thruſt the barres tho row,and couered the barres with golde. And they made an hangynge of Iacincte,of ſcarlett purple ād twyned byſſe with cherubyns of bro derd worke. And made thervnto.iiij.pilers of ſethim wodd and ouerlayde them with golde. Their knoppes were alſo of gold,ād they caſt for them.iiij.ſokettes of ſyluer. And they ma- de an hangynge for the tabernacle dore:of Ia cincte,ſcarlet,purple and twyned byſſe of ned le worke,and the pilers of it were fiue with the ir knoppes,and ouerlayde the heades of them and the whooppes with golde,with their fiue ſokettes of braſſe.

The.xxxvij.Chapter

AND bezaleel made the arcke of ſethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cubett and a halfe hye:and ouerlayde it with fyne gol

de

de both within and without, and made a crowne of golde to it rounde aboute, and caſt for it iiij. rynges of golde for the. iiij. corners of it: twoo rynges for the one ſyde and two for the other, and made ſtaues of Sethim wodd, and couered them wyth golde, and put the ſtaues in the rynges alonge by the ſyde of the arcke to bere it with all.

And he made the mercyſeate of pure golde two cubettes and a halfe longe and one cubette and a halfe brode, and made two cherubyns of thicke golde apon the two endes off the mercyſeate: One cherub on the one ende, and another cherub on the other ende of the mercyſeate. And the cherubyns ſpredde out their wynges aboue an hye, and couered the mercyſeate therewith, And their faces were one to another: euen to the mercyſeate warde, were the faces of the cherubins.

And he made the table of ſethim wodd two cubettes longe and a cubette brode, and a cubette and an halfe hyghe, and ouerlayde it with fine golde, and made thereto a crowne of golde rounde aboute, and made thereto an whope of an hande brede rounde aboute, and made vnto the whope a crowne of golde rounde aboute, and caſt for it. iiij. rynges of golde ād put the rynges in the. iiij. corners by the fete:

euen

euen vnder the whope to put ſtaues in to bere the table with all. And he made ſtaues of Sethim wodd and couered them with golde to bere the table with all, and made the veſſels that were on the table of pure golde, the dyſſhes, ſpones, flattpeces and pottes to poure with all,

And he made the candelſticke of pure thicke golde: both the candelſticke and his ſhaft: with braunces, bolles, knoppes ād floures procedynge out of it. Sixe braunches procedinge out of the ſydes thereof. iij. out of the one ſyde and. iij. out of the other. And on euery braunche were. iij. cuppes like vnto almondes, wyth knoppes and floures thorow out the ſixe braunches that proceded out of the candelſticke. And apon the candelſticke ſelfe, were. iiij. cuppes after the facyon of almondes with knoppes and floures: vnder eueri two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one pece of pure thicke golde. And he made ſeuen lampes thereto, and the ſnoffers thereof, ād fyrepānes of pure golde. An hundred weyghte of pure golde, made both it and all that belonged thereto.

And he made the cēsalter of ſethī wodd of a cubett lōge ād a cubett brode: euē. iiij. ſquare

and

and two cubettes hye with hornes procedynge out of it. And he couered it with pure golde both the toppe ād the ſydes rounde aboute ād the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde vnto it, euen vnder the croune apon ether ſyde of it, to put ſtaues in for to bere it with al: and made ſtaues of ſethim wodd, ād ouerlayde them with golde. And he made the holy anoyntinge oyle and the ſwete pure incēs after the apothecarys crafte.

¶ The. xxxviij. Chapter

AND he made the burntoffryngealter of ſethim wodd, fiue cubettes longe ād. v cubettes brode: euen. iiij ſquare, and. iij. cubettes hye. And he made hornes in the. iiij. corners of it procedinge out of it, and ouerlayde it with braſſe. And he made all the veſſels of the alter: the cauldrons, ſhovels, baſyns, fleſhokes and colepannes all of braſſe.

And he made a braſen gredyren of networke vnto the alter rounde aboute alowe beneth vnder the compaſſe of the alter: ſo that it reached vnto halfe the altare, and caſt. iiij. rynges of braſſe for the. iiij. endes of the gredyren to put ſtaues in. And he made ſtaues of ſethim wodd and couered them with braſſe, and put the ſtaues in the rynges alonge by the alter ſyde to

de to bere it with all,and made the alter holo-
we with bordes.

And he made the lauer of brasse and the fo
te of it also of brasse,in the syghte of them that
dyd watch before the dore of the tabernacle of
witnesse.

And he made the courte with hangynges
of twyned byssе of an hundred cubettes longe
vppon the southsyde,ād.xx.pilers with.xx.so-
kettes of brasse:but the knoppes of the pilers,
ād the whoopes were syluer. And on the north
syde the hanginges were an hundred cubettes
longe with.xx.pilers and.xx.sokettes of bras
se,but the knoppes and the whopes of the pi-
lers were of syluer. And on the west syde,were
hangynges of .l.cubettes longe , and.x.pilers
with their.x.sokettes,and the knoppes ād the
whoopes of the pilers were syluer. And on the
east syde towarde the sonne rysynge,were han-
gynges of.l.cubettes:the hangynges of the one
syde of the gate were .xv.cubettes longe, and
their pilers.iij.with their.iij,sokettes. And off
the other syde of the court gate, were hangin-
ges also of.xv.cubettes longe,and their pilers
iij.with.iij.sokettes. Now all the hanginges of
the courte rounde aboute,were of twyned bys
se,ād the sokettes of the pilers were brasse:but
the knoppes ād the whoopes of the pilers we-
re syl-

re ſyluer, and the heedes were ouerlayde wyth ſyluer, ād all the pilers of the courte were whoped aboute with ſyluer. And the hanginge of the gate of the courte was nedleworke: of Iacincte, ſcarlet, purple, and twyned byſſe. xx. cubettes longe and fiue in the bredth, acordynge to the hangynges of the courte. And the pilers were. iiij. with. iiij. ſokettes of braſſe, ād the knoppes of ſyluer, ād the heedes ouerlayde with ſyluer and whoped aboute with ſyluer, ād all the pynnes of the tabernacle ād of the courte rounde aboute were braſſe.

This is the ſumme of the habitacyō of witneſſe, whiche was counted at the commaundment of Moſes: and was the office of the Leuites by the hande of Ithamar ſonne to Aaron the preaſt. And Bezaleel ſonne of Vri ſonne to Hur of the trybe of Iuda, made all that the Lorde commaunded Moſes, and with hī Aha liab ſonne of Ahiſamach of the tribe of Dan, a cōnynge grauer ād a worker of nedle worke In Iacincte, ſcarlett, purple ād byſſe.

All the golde that was occupyde apon all the worke of the holy place (whiche was the golde of the waueofferynge) was, xxix. hundred weyght and ſeuen hundred and .xxx. ſycles, acordynge to the holy ſycle. And the ſumme of ſyluer that came of the multitude, was. v

ſcore

ſcore hundred weyght and a thouſande ſeuen hundred and.lxxv,ſycles of the holyeſycle. Euery man offrynge halfe a ſycle after the weyght of the holye ſycle amonge them that went to be nombred from.xx.yere olde and aboue, amonge.vj.hundred thouſande ād.iij.thouſande ād v.hundred ād.l.men.

And the.v.ſcore hundred weyght of ſyluer, went to the caſtynge of the ſokettes of the ſanctuary and the ſokettes of the vayle: an hundred ſokettes of the fiue ſcore hundred weigh an hundred weyght to euery ſokette. And the thouſaude ſeuen hundred and.lxxv.ſycles, made knoppes to the pilers ād ouerlayde the heedes and whoped them.

And the braſſe of the waueofferynge was lxx.hundred weyght and two thouſande, and iiij.hundred ſycles. And therewith he made the ſokettes to the doore of the tabernacle of witneſſe,and the braſen altare, and the braſen gredyren that longeth thereto, and all the veſſels of the alter, and the ſokettes of the courte rounde aboute, and the ſokettes of the courte gate, and all the pynnes off the habitacyon,and all the pynnes of the courte rounde aboute.

And of

AND of the Iacyncte, ſcarlet, purple and twyned byſſe, they made the veſtimẽtes of miniſtracion to do ſeruyce in in that holye place, and made the holye garmentes that perteyned to Aaron, as the Lorde commaunded Moſes.

And they made the Ephod of golde, Iacinte, ſcarlet, purple, and twyned byſſe. And they dyd beate the golde in to thynne plates, ād cutte it in to wyres: to worke it in the Iacincte, ſcarlet, purple and the byſſe, with broderd worke. And they made the ſydes come together, and clooſed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the ſame ſtuffe and after the ſame worke of golde, Iacincte, ſcarlet, purple and twyned byſſe, as the Lorde commaunded Moſes.

And they wrought onix ſtones clooſed in ouches of golde and graued as ſygnettes are grauen with the names of the children of Iſrael, and put them on the ſhulders of the Ephod that they ſhulde be a remembraunce off the childern of Iſrael, as the Lorde commaunded Moſes.

And they made the breſtlappe of conning worke, after the worke of the Ephod: euen of golde, Iacincte, ſcarlet, purple ād twyned byſſe

And

And they made it. iiij. square ād double, an hā de bredth longe and an hande bredth brode. And thei filled it with. iiij. rowes of stones (the first rowe: Sardios, a Topas ād smaragdus. the secōde rowe: a Rubin, a Saphir ād a Diamōde The. iij. rowe: Ligurios, an Achat ād a Amatist. The fourth rowe: a Turcas, an Onix ād a Iaspis) closed in ouches of gold in their inclosers. And the. xij. stones were grauē as sygnettes with the names of the childern of Israel: euery stone with his name, acordinge to the. xij trybes.

And they made apon the brestlappe, twoo fastenynge cheynes of wrethen worke ād pure golde. And they made two hokes of golde ād two golde rynges, and put the two rynges apō the two corners of the brestlappe. And they put the two chaynes of golde in the. ij. rynges, in the corners of the brestlappe. And the. ij. endes of the two cheynes they fastened in the. ij. hokes, ād put them on the shulders of the Ephod apon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlappe alonge apon the edge of it, toward the insyde of the Ephod that is ouer agaynst it And they made yet two other golde rynges, ād put them on the. ij. sydes of the Ephod, beneth

on the fore syde of it: euē where the sydes goō together, aboue apon the brodrynge of the Ephod, ād they strayned the brestlappe by his riīges vnto the ringes of the Ephod, with laces of Iacincte, that it mighte lye fast apon the brodrynge of the Ephod, and shulde not be lowsed from of the Ephod: as the Lorde cōmaūded Moses.

And he made the tunycle vnto the Ephod of wouen worke and all together of Iacincte, ād the heade of the tunycle was in the middest of it as the color of a partlet, with a bonde rounde aboute the color, that it shulde not rent, And they made beneth apon the hem of the tunycle: pomgranates of Iacincte, scarlet, purple and twyned bysse, And they made litle belles of pure golde, ād put them amonge the pomgranates roūde aboute apō the edge of the tunycle a bell ād a pomgranate, a bell ād a pomgranate rounde aboute the hemmes of the tunycle to mynistre in, as the Lorde commaunded Moses

And they made cotes of bysse of woué worke for Aaron and his sonnes, and a mytre off bysse, and goodly bonettes of bysse, and lynen breches off twyned bysse, and a gyrdell of twyned bysse, Iacyncte, scarlett and purple: euen of nedle worke, as the Lorde cōmaūded Moses,

And

And they made the plate of the holy croune of fine golde, ād wrote apō it with grauē wor ke: the holynes of the Lorde. ād tyed it to a la ce of Iacincte to faſten yt an hye apon the my tre, as the Lorde commaunded Moſes.

Thus was all the worke of the habitacyon of the tabernacle of witneſſe, finyſſhed. And the childern of Iſrael dyd, acordyng to all that the Lorde had commaunded Moſes. And they brought the habitacyon vnto Moſes: the tent and all his apparell thereof: the buttones boordes, barres, pilers and ſokettes: and the couerynge of rams ſkynnes red, and the couc rynge of taxus ſkynnes, and the hanginge vay le, and the arcke of witneſſe with the ſtaues thereof, and the mercyſeate: the table and all the ordinaunce thereof, and the ſhewbred, and the pure candelſticke, and the lampes pre pared therevnto with all the veſſells thereof, and the oyle for lyghtes, and the golden altare and the anoyntynge oyle and the ſwete cens, and the hangynge of the tabernacle doore, ād the braſen alter, and the gredyern of braſſe lon gynge therevnto with his barres, and all hys veſſels, and the lauer with his fote, and the han ginges of the courte with his pilers and ſoket tes, and the hangynge to the courte gate, hys boordes and pynnes, ād al the ordinaunce that

ſerueth to the habitacion of the tabernacle of witneſſe, and the miniſtringe veſtimentes to ſerue in the holy place, and the holy veſtimentes of Aaron the preaſt and his ſonnes raymẽtes to miniſtre in: acordyng to all that the Lorde commaunded Moſes; euen ſo the childern of Iſracl made all the worke. And Moſes beheldc all the worke: and ſe, they had done it euen as the Lorde commaunded: and thã Moſes bleſſed them.

¶ The. xl. Chapter

AND the Lorde ſpake vnto Moſes ſaynge: In the firſt daye of the firſt moneth ſhalt thou ſett vp the habitaciõ of the tabernacle of witneſſe, ãd put therĩ the arcke of witneſſe, and couer the arcke with the vayle, ãd brynge in the table and apparell it, and brynge in the candelſticke and put on his lampes, and ſett the censalter of golde before the arcke of witneſſe, and put the hangynge of the dore vnto the habitacion. And ſett the burntoffrynge alter before the dore of the tabernacle of witneſſe, ãd ſett the lauer betwene the tabernacle of witneſſe, ãd the alter, ãd put water therĩ, and make the court roũde aboute, ãd ſet vp the hãgynge of the courte gate.

And

And take the anoyntinge oyle and anoynt the habitacion and all that is there in, and hallow it and all that belonge there to: that it maye be holye. And anoynte the altar of the burntoffringes and all his vessels, and sanctifye the altar that it maye be most holye. And anoynte also the lauer and his fote, and sanctifye it.

Of this the scole disputeth the very syringe alone maketh the prest now also with out the brestlapp of light and perfectnesse so that they haue all power thereby and what thei saye is done immediatly whether thei send to heven or hell, and that with out preachynge ether of the lawe of God or of his holy Gospell.

Than brynge Aaron and his sonnes vnto the dore of the tabernacle of witnesse, and wash them with water. And put apon Aaron the holye vestmentes. and anoynte him and sanctifye him that he maye minister vnto me, that their * anoyntīge maie be an euerlastinge preasthode vnto thē thorow out their generacions. And Moses dyd acordīge to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the first moneth in the secōde yere. And Moses rered vp the tabernacle ād fastened his sokettes, ād set vp the bordes ād put in their barres, ād rered vp the pillers, ād spred abrode the tēt ouer the habitaciō ād put the coueringe of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke ād put the testimonye in the arke ād sett the staues to the arcke and put the merciseate an hye apon the arcke, and brough

te the

te the arcke in to the habitaciō and hanged vp the vayle ād couered the arcke of witneſſe, as the Lorde commaunded Moſes.

And he put the table in the tabernacle off witneſſe in the north ſyde of the habitaciō with out the vayle, and ſet the bred in ordre before the Lorde, euē as the Lorde had commaunded Moſes.

And he put the candelſticke in the tabernacle of witneſſe ouer agaynſt the table in the ſouth ſyde of the habitacion, and ſet vp the lampes before the Lorde: as the Lorde commaunded Moſes. And he put the golden alter in the tabernacle of witneſſe before the vayle, ād brent ſwete cens there on as the Lorde commaunded Moſes. And ſet vp the hangynge in the dore of the habitacion, and ſet the burntoffringe alter before the dore of the tabernacle of witneſſe, and offred burntoffringes and meatofferinges there on as the Lorde commaunded Moſes.

And he ſet the lauer betwene the tabernacle of witneſſe and the alter, and poured water there in to waſh with all. And both Moſes Aaron and his ſonnes waſhed their hādes and their fete there at: both when they went in to the tabernacle of witneſſe, or whē they went to the alter, as the Lorde cōmaunded Moſes.

And

And he rered vp the courte rounde aboute the habitacion and the alter, and set vp the hangin ge of the courte gate: and so Moses fynished the worke.

And the clowde couered the tabernacle of witnesse, and the glorye of the Lorde fylled the habitacion: so that Moses coude not entre in to the tabernacle of witnesse, because the clow de abode there in, and the glorye of the Lor• de fylled the habitacion.

When the clowde was taken vp from of the habitacyō, the childern of Israel toke their iornayes as oft as they iornayed. And yf the clowde departed not, they iornayed nott till it departed: for the clowde of the Lorde was apon the habitacion by daye, and fyre by nyghte: in the sighte of all the house of Israel in all th• eir iornayes.

The ende of the seconde boke of Moses:

A PRO:
LOGE IN TO THE thirde boke of Moses called Leuiticus.

W T

¶ Aprologe in to the thirde boke of Moſes, called Leuiticus.

THe ceremonies which are deſcribed in the boke folowinge, were che ſtye ordined off God, (as I ſayde in the ende of the prologe vppon Exodi) to occupye the mindes of that people the Iſraelites, and to kepe them from ſervinge of God after the imaginacyon of their blinde zele and good entent: that their conſciences might be ſtabliſhed and they ſure that they pleaſed God therein, which were impoſſible, yf a man did of his awne heed that which was not commaunded of God nor depēded of any appoyntement made betwene him and God. Soch ceremonies were vnto them as an A.B.C. to lerne to ſpelle and read, and as a nurce to fede them with milke and pappe, and to ſpeake vnto them after their awne capacyte and to liſpe the wordes unto them acording as the babes and childern of that age might ſounde them agayne. For all that were before Chriſt were in the infancye and childhod of the worlde and ſawe that ſomme which we ſe openlye, but thorowe a cloude and had but feble and

weake

weake imaginacions of Christ,as childern ha
ue of mennes deades,a fewe prophetes excep
te, whiche yet described him vnto other in sa-
crifices and ceremonies,likenesses,rydles,pro-
uerbes,and darke and straunge speakinge vn
tyll the full age were come that God wold sh-
ewe him openlye vnto the whole worlde and
delyuer them from their shadowes and clou-
delight and the hethen out of their dead slepe
of starcke blinde ignorancye. And as the sha-
dowe vanisheth awaye at the comynge of the
light,euen so doo the ceremonyes and sacrifi-
ces at the comynge of Christ, and are hence-
forth no moare necessarye then a token left in
remembraunce of a bargayne is necessary whē
the bargayne is fulfilled. And though they se-
me playne childish, yet they be not altogither
fruteless:as the popettes and.xx.maner of try
fles which mothers permitte vnto their yonge
childern be not all in vayne. For all be it that
soch phantasyes be permytted to satisfie the
childers lustes,yet in that they are the mothers
gifte and be done in place and tyme at hir cō-
maundement, they kepe the childern in awe
and make them knowe the mother and also
make them more apte agenste a more stron-
ger age to obaye in thinges of greater ern-
neste.

And meraouer though sacrifices and cere-
monies can be no ground or fundacion to bi-
ld apon: that is, though we can proue noughte
with them: yet when we haue once found oute
Christ and his misteries, then we maye borow
figures, that is to saye allegoryes, similitudes or
examples to open Christ and the secrettes off
God hyd in Christ euen vnto the quycke, and
to declare them more lyuely and sensebly with
them than with all the wordes of the worlde.
For similitudes haue more vertue and power
with them than bare wordes, and lead a mans
wittes further in to the pithe and marye and
spirituall vnderstondinge of the thinge, than
all the wordes that can be imagined. And tho-
ugh also that all the ceremonies and sacrifices
haue as it were a sterrelyght of Christ, yet some
there be that haue as it were the lighte of the
brode daye a litle before the sonne risinge, and
expresse him, and the circumstaunces and ver-
tue of his deth so playnly as if we shulde playe
his passyon on a scaffold or in a stage play opē-
lye before the eyes of the people. As the scape
gote, the brasen serpent, the oxe burnt without
the hoste, the passeouerlambe &c. In so moch
that I am fully perswaded and can not but be-
leue that God had shewed Moses the secrettes
of Christ and the verey maner of his deth be-

fore

fore hande, and commaunded him to ordene them for the confirmacion of oure faythes whi che are now in the cleare daye light. And I be leue also that the prophetes whiche folowed Moses to confirme his propheſyes and to ma- yntayne his doctrine vnto Chriſtes cominge, were moued by ſoch thinges to ſerche further of Chriſtes ſecrettes. And though God wold not haue the ſecrettes of Chriſt generallye kn- owne, ſaue vnto a few familier frendes which in that infancye he made of mans witte to hel- pe the other babes: yet as they had a generall promyſſe that one of the ſeed of Abrahā ſhuld come and bleſſe them, euen ſo they had a gene- rall fayth that God wold by the ſame man ſa- ue them, though they wiſt not by what meanes as the very apoſtles when it was oft told them yet they coude neuer comprehend it, till it was fufilled in deade.

And beyonde all this their ſacrifices ād ce remonies as farforth as the promyſes annexed vnto them extende/ſo farforth they ſaued thē and iuſtified them and ſtode them in the ſame ſteade as oure ſacramentes doo vs: not by the power of the ſacrifice or deade it ſelfe, but by the vertue of the faith in the promyſſe whiche the ſacrifice or ceremonye preached and whe- rof it was a token or ſygne. For the ceremonies

and

and ſacrifices were lefte with them and com-
maunded them to kepe the promyſſe in remẽ-
braunce and to wake vpp their fayth. As it is
not ynough to ſende manye on errandes and
to tell them what they ſhall doo: but they muſt
haue a remembraunce with them, and it be but
a ringe of a ruſh aboute one of their fingers.
And as it is not ynough to make a bargayne
with wordes onlye, but we muſt put thereto an
oth and geue erneſt to confirme the faithe off
the perſon with whom it is made. And in like
maner yf a man promyſſe, what ſoeuer trifull it
be, it is not beleued excepte he hold vppe his
finger alſo, ſoch is the wekeneſſe of the world.
And therfore chriſt him ſilf vſed oftymes di-
uerſe ceremonyes in curynge the ſeke, to ſturre
vpp their faith with all. As for an enſample it
was not the bloud of the lambe that ſaued thẽ
in Egipte, when the angell ſmote the Egipti-
ans: but the mercye of God and his truth whe
rof that bloude was a token and remembraun
ce to ſturre vppe their faythes wyth all. For
though God make a promyſſe, yet it ſaueth no
ne finallye but them that longe for it and pra-
ye God with a ſtronge fayth to fulfill it for his
mercye and truthe onlye and knowlege theyr
vnworthyneſſe. And euen ſo oure ſacramen-
tes (yf

tes (yf they be truelye miniſtred) preach Chriſt vnto vs and leade oure faythes vnto Chriſt, by which faithe oure ſynnes are done awaye and not by the deade or worke of the ſacrament. For as it was impoſſible that the bloude off calues ſhuld put awaye ſynne: euen ſo is it impoſſible that the water of the ryuer ſhuld waſh oure hartes. Neuertheleſſe the ſacramentes clēſe vs and abſolue vs of oure ſynnes as the preaſtes doo, in preachinge of repentaunce and faith, for which cauſe ether other of them were ordened, but yf they preach not, whether it be the preaſt or the ſacrament, ſo profitte they not.

And yf a man allege Chriſt Iohan in the .iij. chapter ſayeng: Excepte a man be borne agayne of water and the holye goſte he can not ſe the kingdome of God, and will therfore that the holy goſt is preſent in the water and therfore the verye deade or worke doth put awaye ſynne: then I will ſend him vnto Paule whiche axeth his Galathians whether they receaued the holy goſte by the deade of the lawe or by preachinge of faith and there concludeth that the holy goſt accōpanyeth the preaching of faith, ād with the worde of faith, entreth the harte ād purgeth it, which thou mayſt alſo vnderſtonde by ſaynt Paule ſayenge: ye are borne

a new

a new out of the water thorowe the worde. So now if baptim preach me the wasshing in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow fayth doth put awaye my synnes. For the holy gost is no dome god nor no god that goeth a mummige. Yf a man saye of the sacrament of Christes bodye ād bloud that it is a sacrifice as well for the dead as for the quycke and therfore the very deed it self iustifieth and putteth awaye synne. I answere that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne ād his bloude there shed: but that is not so. And therfore it is properly no sacrifice but a sacrament and a memoriall of that euerlastinge sacrifice once for all which he offered apon the crosse now apon a. xv. hundred yeres a go and preacheth only vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candell in a lantrene without light vnto them that walke by the waye in a darke night, and as the gospell song in laten is vnto them that vnderstond none at all, and as a sermon preached to him that is dead and hereth it not. It preacheth vnto them that are alyue only, for they that be dead, yf they dyed in the faith which that sacrament preacheth, they

be fa-

be saffe and are past all ieopardye. For when they were alyue their hartes loued the lawe off God and therfore synned not, and were sory that their membres synned and euer moued to synne, and therfore thorow faith it was forgeuen them. And now their synnefull membres be dead, so that they can now synne no more, wherfore it is vnto them that be dead nether sacrament nor sacrifice: But vnder the pretence of their soule health it is a seruaunt vnto oure spiritualtyes holy couetnousnesse and an extorcyonar and a bylder of Abayes, Colleges, Chauntryes and cathedrall chirches with falsse gotē good, a pickpurse, a pollar, ād a bottomlesse bagge

Some man wold happely saye, that the prayers of the masse helpe moch: not the lyuinge only, but also the dead. Of the hote fire of their farvent prayer which consumeth faster then all the world is able to bringe sacrifice, I haue sayde sufficiently in other places. Howbe it it is not possible to bringe me in beleffe that the prayer which helpeth hir awne master vnto no vertue, shuld purchesse me the forgeuesse of my synnes. If I sawe that their prayers had obtayned thē grace to lyue soch a liffe as goddes worde did not rebuke, then coud I sone be borne in hande that what soeuer they axed off

God

God their prayers ſhuld not be in vayne. But now what good can he wyſh me in his prayers that envieth me Chriſt the fode and the liffe of my ſoule? What good can he wiſh me whoſe herte cleaveth a ſundre for payne when I am taught to repent of my euell?

Forthermore becauſe that fewe knowe the vſe of the olde teſtament, and the moſte parte thinke it nothinge neceſſarye but to make allegoryes, which they fayne euery mā after hys awne brayne at all wyle advēture without any certayne rule: therfore (though I haue ſpoken off them in another place) yet leſt the boke come not to all mennes handes that ſhall reade this, I will ſpeake off them here alſo a worde or twayne.

We had nede to take hede euery where that we be not begyled with falſe allegories, whether they be drawne out of the new teſtament, or the olde, ether out of any other ſtorye or off the creatures of the worlde, but namely in this boke. Here a man had nede to put on all his ſpectacles and to arme him ſelfe agenſt inviſible ſpretes.

Firſt allegories proue nothinge (and by allegories vnderſtonde examples or ſimilitudes borowed of ſtraunge matters and of another thinge than that thou entreateſt off) As thou-

gh ci-

gh circumcyſyon be a figure of baptim, yet thou canſt not proue baptim by circumcyſion For this argumẽt were verye feble, the Iſraelites were circũcyſed therfore we muſt be baptiſed. And in like maner though the offering of Iſaac were a figure or enſample off the reſurrection, yet is this argument nought, Abraham wold haue offered Iſaac, but God delyuered him from deth, therfore we ſhall ryſe agayne, and ſo forth in all other.

But the very vſe of allegories is to declare and open a texte that it maye be the better perceaved and vnderſtonde. As when I haue a cleare texte of Chriſt and of the apoſtles, that I muſt be baptyſed, then I maye borowe an enſample of circumcyſion to expreſſe the nature power and frute or effecte of baptim. For as circumcyſion was vnto them a comen bagge ſygnifienge that they were all ſodiars off God to warre his warre and ſeparatinge them from all other nacyons diſobedient vnto God: euen ſo baptim is oure comen bagge and ſure ernneſt and perpetuall memoriall that we pertayne vnto Chriſt and are ſeparated from all that are not chriſtes. And as circumciſion was a token certifyenge them that they were receaved vnto the fauoure off God and theyr

ſynnes

WT
sinner forgeven them: even so baptim certefy-
eth vs that we are wassched in the bloude of ch
rist ād receaued to fauoure for his sake: and as
circumcysion signifyed vnto the the cuttynge
away of theyr awne lustes and sleynge of their
fre will, as they call it, to folowe the will of god
even so baptim signyfyeth vnto vs repentaun
ce and the mortefyinge of oure vnruly mēbres
and body of synne, to walke in a new lyffe and
so forth. And likewyse though that the savinge of Noe
and of them that were with him in the shyppe,
thorow water, is a figure, that is to saye an en-
sample and likenesse of baptim, as Peter make
th it. 1. Petri 3. yet I can not proue baptim ther-
with, save describe it only. for as the shyppe sa-
ved thē in the water thorow faith, in that they
beleved god and as the other that wold not be
leve Noe perysshed: even so baptim saveth vs
thorow the worde of faith which it preacheth
when all the world of the vnbelevinge perysh.
And Paule. 1. Corin. 10. maketh the see ād the
cloude a figure of baptim, by which and a th-
ousand mo I might declare it but not proue it.
Paule also in the sayde place maketh the rocke
out of which Moses brought water vnto the
childerne of Israel a figure or ensample of ch
rist/ not to proue christ (for that were impossi
ble

ble) but to describe christ only: even as christ hi
silf Iohānis. 3. boroweth a similitude or figure
of the brasen serpent to lead Nichodemus frō
his erthy imaginacyon in to the spirituall vn-
derstondinge of christ sayenge: As Moses lyf-
tedvpp a serpent in the wilderneſſe, so must the
sonne of man be lifted vpp, that none that bele
ue in him perysh but haue everlastinge liffe. by
which similitude the vertue of christes deth is
better described then thou coudest declare it
with a thousande wordes. for as those murmu-
rars agenst god as sone as they repented were
healed of their deadly woundes thorow lokyn
ge on the brasen serpent only without medicy-
ne or any other helpe, yee ād without any other
reason but that god hath sayed it shuld be so/
and not to murmoure agayne, but to leue their
murmuringe: even so all that repent ād beleue
in christ are saved from euerlastinge deth / of
pure grace without and before their good wor
kes / and not to synne agayne, but to fight aga-
ynst synne ād henceforth to synne no moare.

Even so with the ceremonyes of this boke
thou canst prove nothinge saue describe and
declare only the puttyng awaye. of oure synnes
thorow the deth of christ. for christ is Aaron
and Aarons sonnes and all that offer the sacri-
fyce to purge synne, And christ is all maner

offe-

offering that is offered: he is the oxe, the shepe the gote, the kyd and lambe: he is the oxe that is burnt without the host and the scapegote that caryed all the synne of the people awaye into the wildernesse. for as they purged the people frō their wordly vnclennesses thorow blo-ud of the sacrifices / even so doth christ purge vs from the vnclennesses of everlastinge deth with his awne bloude. and as their wordly synnes coude no otherwyse he purged then by bl-oude of sacrifyce / even so can oure synnes be no otherwyse forgeven then thorow the blou-de of christ. All the deades in the world, saue the bloude of christ, can purchase no forge-venesse of synnes: for oure deades do but help oure neyghboure and mortefye the flesh ād helpe that we synne no moare / but and if we haue synned / it must be frely forgeven thorow the bloude of christ or remayne ever.

And in lyke maner of the lepers thou canst prove nothinge: thou canst never coniure our confessiō thense, how be it thou hast an handsome example there to open the bindinge and lowsinge of oure preastes with the kaye of goddes word: for as they made no man a lepre even so oures haue no power to commaunde any man to be in synne or to go to purgatory or hell. And therefore (in as moch as bindinge

and

and lowsinge is one power) As those preastes healed no man/even so oures can not of their inwiseble and domme power dryve any mannes synnes awaye or delyver hym from hell or fayned purgatorye. how be it if they preached gods word purely which is the authorite that christ gaue them/then they shuld binde ād lowse/kylle and make alyve agayne, make vncleane and cleane agayne/and send to hell ād fett thence agayne/so mighty is gods word. for if they preached the lawe of god, they shuld bind the consciences of synners with the bondes of the paynes of hell and bringe them vnto repentaunce. And then if they preached them the mercye that is in christ/they shuld lowse them and quiet their ragynge consciences and certefie them of the fauoure of god and that their synnes be forgeven.

Fynallye beware of allegoryes/for there is not a moare handsome or apte a thinge to begile withall then an allegorye/nor a more sotle and pestilent thinge in the world to persuade a falsse mater then an allegorye. And contrary wyse there is not a better/vehementer or myghtyer thinge to make a man vnderstond with all then an allegory. For allegoryes make a man qwick witted and prynte wysdome

dome in him and maketh it to abyde, where ba
re wordes go but in at the one eare and out at
the other. As this with soch like sayenges: put
salt to all youre sacrifices, in steade of this sen-
tence, do all youre deades with discrecion, gre
teth and biteth (yf it be vnderstond) moare the
playne wordes. And when I saye in steade off
these wordes bost not youre self of your good
deades, eate not the bloude nor the fatt of you
re sacrifice, there is as great differece betwene
them as there is distaunce betwene heauen ād
erth. For the liffe and beutye of all good dea-
des is of God and we are but the caren leane,
we are onlye the instrument whereby god wor
keth only, but the power is his. As god created
Paule a newe, poured hys wisdome in to him,
gaue him mighte and promysed him that his
grace shuld neuer fayle him &c. and all with-
out deservinges, excepte that nurteringe the
sayntes and makinge them curse and rayle on
Christ be meritorious. Now as it is death
to eate the bloude or fatte of any sacrifi-
ce, is it not (thinke ye) damnable to
robbe god of his honoure and
to glorifye my self with his
honoure?

¶ The

THYRDE BOke of Moſes. Called Leuiticus.

¶ The thirde boke of Moses, called Leuiticus.

¶ The firste Chapter.

ANd the Lorde called Moses, And spake vnto him oute off the tabernacle of witnesse sayenge, Speake vnto the childern of Israel, and saye vnto them. Who soeuer of you shall bringe a gifte vnto the Lorde, shall bringe it of the catell: euen of the oxen and of the shepe.

Yf he brynge a burntoffrynge of the oxen he shall offre a male without blimesh, and shal brynge him to the dore of the tabernacle of witnesse, that he maye be accepted before the Lorde. And let him put his hande apon the heed of the burntsacrifice, and fauoure shalbe geuen him to make an attonemēt for hym, ād let him kyll the oxe before the Lorde. And let the preastes Aarons sonnes brynge the bloude and let them sprinckell it rounde aboute apon the alter that is before the dore of the tabernacle of witnesse, And let the burntoffrynges be strypped and hewed in peces. And thē let the sonnes of Aaron the preast put fire apō the alter and put wodd apon the fire, and let them laye the peces with the heed and the fatte, apon the wod that is on the fire in the alter.

But the inwardes ād the legges they ſhall waſh in water, and the preaſt ſhall burne altogither apon the alter, that it be a burntſacrifice, and an offerynge of a ſwete odoure vnto the Lorde.

Yf he will offer a burntſacrifice of the ſhepe whether it be of the lambes or of the gootes: he ſhall offer a male without blimeſh. And let him kyll it on the north ſyde of the alter, before the Lorde. And let the preaſtes Aarons ſonnes ſprinkle the bloude of it, rounde aboute apon the alter. And let it be cut in peces: euen with his heed and his fatte, and let the preaſt putte them apon the wodd that lyeth apon the fire in the alter. But let him waſh the inwardes and the legges with water, and than bringe altogether and burne it apon the alter: that is a burntoffrynge and a ſacrifice of ſwete ſauoure vnto the Lorde.

Yf he will offer a burntoffrynge of the fowles he ſhall offer eyther of the turtyll doues or of the ionge pigeons. And the preaſt ſhall brynge it vnto the alter, and wrynge the necke a ſundre of it, and burne it on the alter, and let the bloude runne out apon the ſydes of the alter, ād plucke awaye his croppe ād his fethers, ād caſt thē beſyde the alter on the eaſt parte vpp pō the hepe of aſſhes, ād breke his winges but

plucke

plucke thē not a ſundre. And thē let the preaſt burne it vpō the alter, euē apō the wodd that lyeth apō the fire, a burntſacrifice ād an offeryn ge of a ſwete ſauoure vnto the Lorde.

¶The ſeconde Chapter.

YF any ſoule will offer a meatoffrynge vn to the Lorde, his offerynge ſhalbe fine floure, and he ſhall poure thereto oyle ād put frankencens theron and ſhall bringe it vnto Aarons ſonnes the preaſtes. And one of them ſhall take thereout his handfull of the floure, and of the oyle with all the frankencēs, ād bur ne it for a memoriall apō the alter: an offryng of a ſwete ſauoure vnto the Lord. And therē naunt of the meatofferynge ſhalbe Aarons ād his ſonnes, as a thinge moſt holye of the ſacri- fices of the Lorde.

Yf any mā bringe a meatoffrynge that is ba- kē in the ouē, let him brynge ſwete cakes of fi- ne floure mingled with oyle, ād vnleuended wafers anoynted with oyle. Yf thy meatoffryn ge be baken in the fryenge pan, then it ſhalbe of ſwete floure mingled with oyle. And thou ſhalt mynce it ſmall, ād poure oyle thereon: ād ſo is it a meatoffrynge.

Yf thy meatofferynge be a thynge broyled vppon the greadyerne, of floure myngled wi- th oyle it ſhalbe. And thou ſhalt brynge the

meatoffryn

meatoffryng that is made of these thinges vn
to the Lorde, and shalt delyuer it vnto the pre-
ast, and he shall brynge it vnto the altare and
shall heue vppe parte of the meatoffrynge for
a memoriall, and shall burne it apon the alter:
an offerynge of a swete sauoure vnto the Lor
de. And that which is left of the meatofferyn-
ge shalbe Aarons and his sonnes, as a thynge
that is most holye of the offerynges off the
Lorde.

All the meatoffrynges which ye shall bryn-
ge vnto the Lorde, shalbe made without leuē.
For ye shall nether burne leuen nor honye in
any offerynge of the Lorde: Notwithstondin-
ge ye shall bryng the firstlynges of them vnto
the Lorde: But they shall not come apon the al
ter to make a swete sauoure.

All thy meatofferynges thou shalt salt with
salt: nether shalt thou soffre the salt of the co-
uenaunt of thy God to be lackynge from thy
meatofferynge: but apon all thyne offerynges
thou shalt brynge salt.

Yf thou offer a meatofferynge of the first-
ripe frutes vnto the Lorde, then take of that
which is yet grene and drye it by the fire ād be-
at it small, and so offer the meatofferynge of
thy firstrype frutes. And than poure oyle there
to, and put frankencens thereon: and so it is a

meat

meatoffrynge. And the preast shall burne par te of the beten corne and parte of that oyle, with all the frākencens: for a remembraunce. That is an offerynge vnto the Lorde.

¶ The thyrde Chapter

YF any man brynge a peaceofferynge of the oxen: whether it be male or female, he shall brynge such as is without blemysh, be fore the Lorde, and let him put his hande a- pon the heed of his offerynge, and kyll it befo re the dore of the tabernacle of witnesse. And Aarons sonnes the preastes, shall sprinkle the bloude apon the alter rounde aboute. And they shall offre of the peaceofferynge to be a sacrifice vnto the Lord: the fatt that couereth the inwardes and all the fatt that is apon the inwardes: and the two kydneys with the fatt that lyeth apon the loynes: and the kall that ys on the lyuer, they shall take awaye with the ky- dneyes. And Aarons sonnes shall burne them apon the alter with the burntsacrifice which is apon the wodd on the fire. That is a sacrifice of a swete sauoure vnto the Lorde.

Yf a man brynge a peaceoffrynge vnto the Lorde from of the flocke: whether it be male, or female, it shalbe without blemysh. Yf he of- fre a lambe, he shall brynge it before the Lord

and

and put his hande apon his offrynges heede/ and kyll it in the doore off the taberna-cle off wytnesse / and Aarons sonnes shall sprinkle the bloude thereof rounde aboute the alter.

And of the peaseoffringe they shall brynge a sacrifyce vnto the Lorde: the fatt there of ād the rompe altogether, which they shall take off harde by the backe bone: and the fatt that coue-reth the inwardes and all the fatt that is apon the inwardes and the. ij. kydneyes with the fatt that lyeth apon them and apon the loynes, and the kall that is apon the lyuer he shall take a-waye with the kydneyes. And the preast shall burne them apon the alter to fede the Lordes offrynge withall.

Yf the offrynge be a goote, he shall brynge it before the Lorde and put his hande apon the head of it and kyll it before the tabernacle of witnesse/ and the sonnes of Aaron shall sprin-kle the bloude thereof apon the alter rounde a-boute. And he shall brynge thereof his offryn-ge vnto the Lordes sacrifyce: the fatt that co-uereth the inwardes and all the fatt that is apō the inwardes and the. ij. kydneyes and the fatt that lyeth apon them and apon the loynes, and the kall that is apō the lyuer he shall take awaye with the kydneyes. And the preast shall burne them apō the alter to fede the Lordes sacrifyce

wyth

wyth all ād to make a ſwete ſauoure. And thus ſhal all the fatt be the Lordes/and it ſhalbe a la we forever amonge youre generacions after you in youre dwellynge places: that ye eate nei ther fatt nor bloude.

¶ The.IIII.Chapter.

AND the Lorde talked with Moſes ſayn ge:ſpeake vnto the childern of Iſrael ād ſaye:when a ſoule ſynneth thorow ignoraunce and hath done any of thoſe thinges which the Lorde hath forbydden in his commaundmen tes to be done: Yf the preaſt that is anoynted ſynne and make the people to doo amyſſe / he ſhall brynge for his ſynne which he hath done: an oxe wythout blemyſh vnto the Lorde for a ſynneoffrynge. And he ſhall brynge the oxe vn to the dore of the tabernacle of wytneſſe befo re the Lorde,and ſhall put his hande apon the oxes heade and kyll him before the Lorde.
And the preaſt that is anoynted ſhall take of the oxes bloude and brynge it in to the taber nacle of witneſſe and ſhall dyppe his fynger in the bloude and ſprinkle thereof.vij.tymes be fore the Lorde ; euen before the hangynge of the holy place. And he ſhall put ſome of the bloude apon the hornes of the alter of ſwete cens before the Lorde which is in the

taber

tabernacle of witnesse, and shall poure all the bloude of the oxe apon the botome of the alter of burntofferynges which is by the dore of the tabernacle of witnesse. And he shall take awaye all the fatt of the oxe that is the synneofferynge; the fatt that couereth the inwardes and all the fatt that is aboute them, and the.ij. kydneyes with the fatt that lyeth apon thē and apon the loynes, and the kall apon the lyuer let them take awaye also with the kydneyes; as it was taken from the oxe of the peaceoffrynge and let the preast burne them apon the altare of burntofferynges. But the skynne of the oxe and all his flesh with his heede, his legges, his inwardes with his donge, shall he carye altogither out of the hoste vnto a clene place: euen where the asshes are poured out, and burne hi on wodd with fyre: euen apon the heape of asshes.

Yf the hole comynalte of the childern of Israel synne thorow ygnoraunce and the thynge be hyd from their eyes: so that they haue commytted any of these thinges which the Lorde hath forbidden to be done in his commaundementes ād haue offended, ād the synne which they haue synned be afterwarde knowne, than shal they offre an oxe for a synneofferynge ād shall brynge him before the tabernacle of witnesse

neſſe, and the elders of the multitude ſhall put their handes apon his heed before the Lorde And the preaſt that is anoynted ſhall brynge of his bloude in to the tabernacle of witneſſe, and ſhall dyppe his finger in the bloude, and ſprinkle it ſeuen tymes before the Lorde: euen before the uayle. And ſhall put of the bloude apon the hornes of the alter whiche is before the Lorde in the tabernacle of witneſſe, and ſhall poure all the bloude apon the botome of the alter of burntoffrynges which is by the do re of the tabernacle of witneſſe, and ſhall take all his fatt from him and burne it apon the al tare, and ſhall do with his oxe as he dyd wyth the ſynneoffryngeoxe. And the preaſt ſhal ma ke an attonement for them, ād ſo it ſhalbe for- geuen them. And he ſhall brynge the oxe wit hout the hoſte, ād burne him as he burned the firſt, ſo is this the ſynneofferynge of the co- mynalte.

When a Lorde ſynneth and committeth thorow ignoraunce any of theſe thynges whi- che the Lorde his God hath forbydden to be done in his commaundmentes and hath ſo of fended: when his ſynne is ſhewed vnto him which he hath ſynned, he ſhall brynge for hys offerynge an he goote without blemyſh and la ye his hande apon the heed of it, and kyll it in

the

the place where the burntofferynges are kylled before the Lorde: this is a ſynneoffrynge. Thā let the preaſt take of the bloude of the ſynneoffrynge with his finger, and put it apon the hornes of the burntofferyngalter, and poure his bloude apon the botome of the burntoffe ryngealter and burne all his fatt apon the alter as he doth the fatt of the peaceofferynges. And the preaſt ſhall make an attonement for him as concernynge his ſynne, and ſo it ſhalbe forgeuen him.

Yf one of the comē people of the londe ſynne thorowe ignoraunce and committe any off the thinges which the Lorde hath forbidden, in his commaundementes to be done and ſo hath treſpaſed, when his ſynne whiche he hath ſynned is come to his knowlege, he ſhall bringe for his offerynge, a ſhe goote without bleamiſh for his ſynne which he hath ſynned, and laye his hande apon the heed of the ſynneoffe rynge ād ſlee it in the place of burntoffrynges. And the preaſt ſhall take of the bloude with his finger ād put it apō the hornes of the burntoffryngealter and poure all the bloude apō the botome of the alter, ād ſhall take awaye all his fatt as the fatt of the peaceoffrynges is takē awaye. And the preaſt ſhal burne it apō the alter for a ſwete ſaucure vnto the Lorde, and

the

the preast shall make an attonemẽt for him ād it shalbe forgeuen him.

yf he bringe a shepe ād offer it for a synneofferynge, he shall bringe a yewe without blemish and laye his hande apon the heed of the synneofferynge and slee it in the place where the burntoffrynges are slayne. And the preast shal take of the bloude of the synneofferynge with his finger, ād put it apō the hornes of the burntoffryngealter, ād shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaceoffringes was takē a waye. And the preast shall burne it apō the alter for the lordes sacrifice, and the preast shal make an attonemẽt for his synne, and it shalbe forgeuen him.

¶ The, v. Chapter.

WHē a soule hath synned ād herde the voyce of cursyng ād is a witnesse: whether he hath sene or knowne of it yf he haue not vttered it, he shall bere his synne. Ether when a mā toucheth any vnclene thinge: whether it be the caryon of an vnclene beest or of vnclene catell or vnclene worme and is not warre of it, he is also vnclene and hath offended. Ether when he toucheth any vnclennesse of mā (what soeuer vnclennesse it be that a man is defyled with all) and is not warre of it and after-

warde cometh to the knowlege of it, he is a tre
ſpaſer. Ether when a ſoule ſweareth: ſo that he
pronounceth with his lippes to do euell or to
do good (what ſoeuer it be that a man prono-
unceth with an othe) and the thinge be out of
his mynde and afterwarde cometh to the kno
wlege of it, than he hath offended in one of
theſe.

Than when he hath ſynned in one of theſe
thinges, he ſhall confeſſe that wherein that he
hath ſynned, and ſhall bringe his treſpace offe-
rynge vnto the Lorde for his ſynne which he
hath ſynned. A female from the flocke, whe-
ther it be an yewe or a ſhe goote, for a ſynneof
ferynge. And the preaſt ſhall make an attone-
ment for him for his ſynne. But yf he be not a-
ble to brynge a ſhepe, then let him brynge for
his treſpace which he hath ſynned, two turtyll
doues or two yonge pygeons vnto the Lorde
one for a ſynneoffrynge and another for a bu-
rntofferynge. And he ſhall brynge them vnto
the preaſt, which ſhall offer the ſynneoffrynge
firſt and wringe the necke a ſundre of it, but
plucke it not clene of. And let him ſprinkle
of the bloude of the ſynneofferynge apon the
ſyde of the alter, and let the reſte of the bloude
blede apon the botome of the alter, and than
it is a ſynneofferynge. And let him offer the ſe

cond

conde for a burntoffrynge as the maner is: ād so shall the preast make an atonement for him for the synne which he hath synned, and it shal be forgeuen him.

And yet yf he be not able to brynge. ij. turtyll doues or two yonge pigeons, then let hym brynge his offerynge for his synne: the tenth parte of an Epha of fine floure for a synneofferynge, but put none oyle thereto nether put ony frankencens thereon, for it is a synneofferinge. And let him brynge it to the preast, and the preast shall take his handfull of it and burne it apon the alter for a remembraunce to be a sacryfice for the Lorde: that is a synneoffrynge. And let the preast make an atonement for him for his synne (what soeuer of these he hath synned) and it shalbe forgeuen. And the remnaūte shalbe the preastes, as it is in the meateofferynge.

And the Lorde comyned with Moses sayenge: when a soule trespaceth ād synneth throw ignoraunce in any of the holy thinges of the Lorde, he shall brynge for his trespace vnto the Lord, a ram without blymesh out of the flocke valowed at two sycles after the holy sycle, for a trespaceofferynge. And he shall make amendes for the harme that he hath done in the holy thynge, and put the fifte parte moare

there

to and geue it vnto the preast. And the preast shall make an attonemēt for him with the ram of the trespaceofferynge, and it shalbe forgeuē hym.

When a soule synneth and committeth any of these thinges which are forbiddē to be done by the cōmaundmentes of the Lorde: thoughe he wist it not, he hath yet offended and is
* in synne, ād shall brīge a ram without blymesh out of the flocke that is estemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignoraunce whiche he dyd and was not ware, and it shalbe forgeuen him. This is a trespaceofferynge, for he trespaced agaynst the Lorde.

And the Lorde talked with Moses sayenge: when a soule synneth ād trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken awaye, or that whiche he hath deceaued his neyghboure off wyth sotylte, or hath founde that whiche was loste and denyeth it, and swereth falsely, in what soeuer thinge it be that a man doth and synneth therein, Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye,

or the

or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the loſt thinge which he founde, or what ſoeuer it be aboute which he hath ſworne falſely, * he ſhall reſtore it agayne in the whole ſũme and ſhal adde the fifte parte moare thereto and geue it vnto him to whome it pertayneth, the ſame daye that he offereth for his treſpace, and ſhall brynge for his treſpace offerynge vnto the Lorde, a ram without blymeſh out of the flocke, that is eſtemed worth a treſpaceofferynge vnto the preaſt. And the preſt ſhall make an atonemẽt for him before the Lorde; ād it ſhall be forgeuẽ hĩ in what ſoeuer thinge it be that a mã doth ād treſpaceth therein.

Vnto my neybour pertayneth ſatiſfaccio, but vnto god repẽtaunce: and thẽ the ſacrifice of chriſtes blode is a ful ſatiſfaccion, ād atonemẽt ād a peaſinge of all wrath.

¶ The. vj. Chapter.

AND the Lorde ſpake vnto Moſes ſaynge. Commaunde Aaron and his ſonnes ſaynge: this is the lawe of the burntoffrynge. The burntofferynge ſhalbe apon the herth of the alter all nyghte vnto the mornynge, and the fire of the alter ſhall burne therein. And the preaſt ſhall put on his lynen albe and his lynen breches apon his fleſh, and take awaye the aſſhes whiche the fire of the burntſacrifice in the altare hath made, and put them beſyde the alter, ād thẽ put off his raymẽt ād put on other

and carye the asshes out without the hoste vnto a clene place.

The fire that is apon the alter shall burne therein and not goo out. And the preast shall put wodd on the fire euery morninge ād put the burntsacrifice apon it, and he shall burne thereon the fatt of the peaceofferynges. The fire shall euer burne apon the alter and neuer goo out.

This is the lawe of the meatoffrynge: Aarons sonnes shall bringe it before the Lorde, vnto the alter: and one of them shall take hys handfull of the floure of the meatoffrynge ād of the oyle with all the frankencens whiche ys thereon and shall burne it vnto a remēbraunce apon the alter to be a swete sauoure of the memoriall of it vnto the Lorde. And the rest thereof, Aaron ād his sonnes shall eate: vnleuended it shalbe eaten in the holy place: euē in the courte of the tabernacle of witnesse they shall eate it. Their parte whiche I haue geuen them of my sacrifice, shall not be baken with leuen, for it is most holye, as is the synneofferynge, and trespaceoffrynge. All the males amonge the childern of Aaron, shall eate of it: and it shalbe a dutye for euer vnto youre generacyons of the sacrifices of the Lorde, nether shal any man twytche it, but he that is halowed.

And

And the Lorde spake vnto Moses sayenge: this is the offrynge of Aaron ād of his sonnes which he shall offer vnto the Lorde in the daye when they are anoynted: the tenth parte of an Epha of floure, which is a dayly meatoffe-ringe perpetually: halfe in the morninge and halfe at nighte: ād in the fryenge pan it shalbe made withoyle. And whē it is fryed, thou shalt brynge it in as a baken meatofferynge mynsed small, and shalt offer it for a swete sauoure vnto the Lorde. And that preast of his sonnes that is anoynted in his steade, shall offer it: ād it shall be the lordes dutye for euer, and it shal be burnt altogether. For all the meatoffrynges of the preastes shalbe burnt altogether, ād shal not be eaten.

And the Lorde talked with Moses sayenge: speake vnto Aaron and vnto his sonnes and saye. This is the lawe of the synneoffrynge, In the place where the burntofferynge is kylled, shall the synneofferynge be kylled also before the Lorde, for it is most holy. The preast that offereth it shall eate it in the holye place: evē in the courte of the tabernacle of witnesse Noman shall touche the flesh thereof, saue he that is halowed. And yf any rayment be sprynckled therewyth, it shalbe wasshed in an holy place, and the erthē pott that it is soddē in

ſhalbe broken. Yf it be ſodden in braſſe, then the pott ſhalbe ſcoured and plunged in the water. All the males amonge the childern of Aarō ſhall eate therof, for it is moſt holy. Notwithſtōdinge no ſynneofferynge that hath his bloude brought in to the tabernacle of witneſſe to reconcyle with all in the holy place, ſhalbe eaten: but ſhalbe burnt in the fire.

¶ The. vij. Chapter.

THis is the lawe of the treſpaceofferynge which is moſt holy. In the place where the burntoffrynge is kylled, the treſpaceoffrynge ſhalbe kylled alſo: ād his bloude ſhalbe ſprikled rounde aboute apon the alter. And all the fatt thereof ſhalbe offered: the rompe and the fatt that couered the inwardes, and the. ij. kydneyes with the fatt that lyeth on them and apon the loynes: and the kall on the lyuer ſhalbe taken awaye with the kydneyes, And the preaſt ſhall burne them apon the altare, to be an offerynge vnto the Lorde: this is a treſpace offerynge.

All the males amonge the preaſtes ſhal eate thereof in the holy place, for it is moſt holy. As the ſynneofferynge is, ſo is the treſpaceoferynge, one lawe ſerueth for both: and it ſhall be the preaſtes that reconcyleth therewith.

And

And the preast that offered a mans burntoffe
rynge, shall haue the skyn of the burntofferyn-
ge which he hath offered. And all the meatof-
ferynges that are baken in the ouen, ād all that
is dressed apon the gredyerne ād in the fryen-
ge pan, shalbe the preastes that offereth them.
And all the meatofferynges that are myngled
with oyle or drye, shall pertayne vnto all the
sonnes of Aaron, and one shall haue as moche
as another.

This is the lawe of the peaceoffringes whi
che shalbe offered vnto the Lorde. Yf he offer
to geue thanckes, he shall brynge vnto his tha-
nckofferynge: swete cakes myngled with oyle
and swete wafers anoynted with oyle, and ca-
kes myngled with oyle of fine floure fryed, ād
he shall brynge his offerynge apon cakes ma-
de of leuended bred vnto the thanckoffrynge
of his peaceofferynges, ād of them all he shall
offer one to be an heueoffrynge vnto the Lor
de, ād it shalbe the preastes that sprynkleth the
bloude of the peaceofferynges. And the flesshe
of the thankofferynge of his peaceofferynges
shalbe eaten the same daye that it is offred, and
there shall none of it be layde vpp vntyll the
mornynge.

Yf it be a vowe or a fre willofferynge that
he bryngeth, the same daye that he offereth it,

it shal

ſt ſhalbe eaten, and that which remayneth may be eaten on the morowe: but as moche of the offered fleſh as remaneth vnto the thirde daye ſhalbe burned with fire. For yf any of the fleſh of the peaceoffrynges be eaten the thirde daye then ſhall he that offered it optayne no fauour, nether ſhall it be rekened vnto him: but ſhalbe an abhomynacion, and the ſoule that eateth of it ſhall beare the ſynne thereof.

The fleſh that twycheth any vnclene thinge ſhall not be eaten. but burnt with fire: and all that be clene in their fleſh, maye eate fleſh. Yf any ſoule eate of the fleſh of the peaceoffe-rynges, that pertayne vnto the Lorde and hys vnclenneſſe yet apon him, the ſame ſoule ſhall periſſhe from amonge his peoole. Moreouer yf a ſoule twych any vnclene thinge, whether it be the vnclenneſſe of man or of any vnclene beeſt or any abhominacion that is vnclene: ād thē eate of the fleſh of the peaceoffrynges whi che pertayne vnto the Lord, that ſoule ſhall pe riſſh from his people.

And the Lorde ſpake vnto Moſes ſaynge: ſpeake vnto the childern of Iſrael ād ſaye. Ye ſhall eate no maner fatt of oxen, ſhepe or goo-tes: neuerthelater the fatt of the beeſt that dye-th alone ād the fatt of that which is torne with wilde beeſtes, maye be occupide in all maner

vſes

vses: but ye shal in no wise eate of it. For whosoeuer eateth the fatt of the beest of which mẽ bring an offring vnto the Lorde, that soule that eateth it shall perisshe frõ his people. Moreouer ye shall eate no maner of bloud, whersoeuer ye dwell, whether it be of foule or of beest. What soeuer soule it be that eateth any maner of bloude the same soule shal perisshe frõ his people.

And the Lorde talked with Moses sayenge: speake vnto the childrẽ of Israel ād saye He that offereth his peaceofferynge vnto the Lord, shall bringe his gifte vnto the Lord of his peaceoffrynges: his owne handes shal bringe the offrynge of the Lorde: euẽ the fatt apõ the brest he shall bringe with the brest to waue it a waueoffrynge before the Lorde. And the preast shall burne the fatt apon the alter, ād the brest shalbe Aarõs ād his sonnes. And the right shulder they shall geue vnto the preast, to be an heueoffrynge, of their peaceoffringes. And the same that offreth the bloud of the peaceoffringes ād the fatt, amõg the sõnes of Arõ, shall haue the right shulder vnto his parte, for the wauebrest ād the heueshulder I haue taken of the childern of Israel, euen of their peace offringes, ād haue geuẽ it vnto Aarõ the prest and vnto his sonnes: to be a dutie for euer of

the

the childern of Israel.

This is the anoyntinge of Aaron ād of the sacryfices of the Lorde, in the daye when they were offered to be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the daye when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. This is the lawe of burntoffrynges, of meatoffrynges, of synne offrynges, of trespaceoffrynges, of fulloffrynges, of peaceoffrynges, which the Lorde commaunded Moses in the mount of Sinai, in the daye when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wilderneſſe of Sinai.

The. viij. Chapter.

Hence the pope fett holowenge of chirches, alters, font, belles ād so forthe, and the anoyntinge of bisshopes preastes and soch like

AND the Lorde spake vnto Moses sayinge: take Aaron and his sonnes with hī, and the vestures and the anoyntinge oyle, and an oxe for a synneofferynge and two rammes ād a baskett of swete bred: ād gather all the comentye together vnto the dore of the tabernacle of witnesse. And Moses dyd as the Lorde commaunded him, and the people gathered them selues togither vnto the doore of the tabernacle of witnesse. And Moses sayde vnto the people: this is the thinge which the Lorde commaunded to do.

And

And Moſes broughte Aaron and his ſonnes, and waſſhed them with water, and put apon him the albe and gyrde him with a girdel and put apon him the tunycle and put the Ephod thereon, and gyrded him with the broderd girdel of the Ephod, and bounde it vnto him therewith. And he put the breſtlappe thereon, ād put in the breſtlappe lighte ād perfectneſſe. And he put the myter apon his heed ād put apō the myter euē apō the forefrōt of it, the golden plate of the holy croune, as the Lorde commaunded Moſes.

And Moſes toke the anoyntynge oyle and anoynted the habitacion and all that was therein and ſanctified them, and ſprynkled therof apon the alter .vij. tymes and anoynted the alter and all his veſſels, and the lauer with hys fote, to ſanctifie them. And he poured of the anoyntynge oyle apon Aarons heed and anoynted him to ſanctifie him. And he broughte Aarons ſonnes and put albes apon them, and gyrde them with gyrdels, ād put bonettes apō their heedes: as the Lorde cōmaunded Moſes

And the ſynneoffrynge was brought. And Aaron and his ſonnes put their handes apon the heed of the oxe of the ſynneoffryng. And when it was ſlayne, Moſes toke of the bloude, and put it apon the hornes of the alter rounde

aboute

aboute with his finger and purified it, ād pou
red the bloud vnto the botome of the alter ād
ſanctified it ād reconcyled it. And he toke all
the fatt that was apon the inwardes ād the kal
that was on the lyuer ād the two kydneyes wi-
th their fatt ād burned it apō the alter. But the
oxe, the hide, his fleſh ād his donge, he burnt
with fire without the hoſte, as the Lorde com
maunded Moſes.

And he broughte the ram of the burntoffe-
rynge, and Aaron ād his ſonnes put their han-
des apon the heed of the ram, and it was kyl-
led. And Moſes ſprinkled the bloud apō the
alter roūde aboute, ād cutt the ram in peces ād
burnt the heed, the peces ād the fatte, ād waſſ-
hed the inwardes ād the legges in water, and
burnt the ram euery whitt apō the alter. That
was a burntſacrifice of a ſwete ſauoure ād an
offrynge vnto the Lorde, as the Lorde cōmae
unded Moſes.

And he broughte the other ram that was
the fullofferynge, and Aaron and his ſonnes
put their hādes apō the heed of the ram: And
when it was ſlayne, Moſes toke of the bloude
of it, and put it apon the typpe of Aarons ry-
ght eare and apon the thombe of his right han
de and apon the great too of his righte fote.
Then were Aarons ſonnes broughte, ād Mo-

ſes

ſes put of the bloude on the typpe of the right eare of them, and apon the thombes of theire righte handes, and apon the great tooes of their righte fete, and ſprinkled the bloud apō the alter rounde aboute.

And he toke the fatt ād the rompe ād all the fatt that was apon the inwardes, ād the kall of the lyuer, ād the. ij. kydneyes with their fatt ād their righte ſhulder. And out of the baſket of ſwete bred that was before the Lorde, he toke one ſwete cake of oyled bred ād one wafer, ād put thē on the fatt ād apon the righte ſhulder, ād put altogether apō Aarons handes ād apō his ſonnes handes, ād waued it a waueofferyn ge before the Lorde. And thā Moſes toke thē from of their handes agayne ād burnt thē apō the alter, euen apon the burntoffrynge: Theſe are the fulloffrynges of a ſwete ſauoure ād a ſa crifice vnto the Lorde.

And Moſes toke the breſte and waued it a waueoffrynge before the Lorde, of the ram of the fuloffrynges: ād it was Moſes parte, as the Lorde commaunded Moſes.

And Moſes toke of the anoynting oyle ād of the bloude whiche was apon the alter, and ſprinkled it apō Aarō ād apon his veſtimētes ād apō his ſōnes ād on their veſtimētes with hī ād ſanctified Aarō ād his veſturs ād his ſōnes

and his

and his ſonnes veſtures alſo. Then Moſes ſayde vnto Aaron and his ſonnes: boyle the fleſh in the doore of the tabernacle of witneſſe, and there eate it with the bred that is in the baſket of fullofferynges, as the Lorde commaunded ſayenge. Aaron and his ſonnes ſhall eate it: and that whiche remayneth of the fleſh and of the brede, burne with fire.

And ſe that ye departe not from the doore of the tabernacle of witneſſe ſeuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vij. dayes muſt youre hãdes be filled, as they were this daye: euẽ ſo the Lorde hath commaũded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witneſſe daye and nyghte ſeuen dayes longe: and kepe the watch of the Lorde that ye dye not: for ſo I am commaunded. And Aaron and his ſonnes dyd all thynges which the Lorde commaunded by the hande of Moſes.

¶ The. ix. Chapter.

AND the. viij. daye Moſes called Aaron and his ſonnes and the elders of Iſrael, and ſayde vnto Aaron: take a calfe for a ſynne offrynge, and a ram for a burntoffrynge: both without blemiſh, and brynge them before the Lorde. And vnto the childern of Iſrael he ſpake ſay-

ke ſayenge: take ye an he goote for a ſynneoffe rynge, and a calfe and a lambe bothe two of a yere olde, and without blemyſh for a burntſa- crifice, and an oxe and a ram for peaceoffryn- ges, to offer before the Lorde, and a meateof- feryng myngled with oyle, for to daye the Lor de will appere vnto you.

And they brought that which Moſes com maunded vnto the tabernacle of witneſſe, ād all the people came and ſtode before the Lor- de. And Moſes ſayde, this is the thynge which the Lorde commaunded that ye ſhulde do: ād then the glorye of the Lorde ſhall appere vn- to you. And Moſes ſayde vnto Aaron: go vn- to the alter and offer thy ſynneofferynge, and make an attonement for the and for the peo- ple: and then offer the offerynge of the peo- ple and reconcyle them alſo, as the Lorde cō- maunded Moſes.

And Aaron went vnto the alter, and ſlewe the calfe that was his ſynneoffrynge. And the ſonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it apon the hornes of the alter, and poured the bloude vnto the botome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the ſynneoffrynge, he burnt vppon the alter, as the Lorde commaunded Moſes:

but

but the flesh and the hyde / he burnt with fyre without the hoste.

After warde he slewe the burntofferynge, and Aarons sonnes brought the bloude vnto him, and he sprinkled it rounde aboute apon the alter. And they brought the burntofferynge vnto him in peces and the heed also / and he burnt it apon the alter / and dyd wasshe the inwardes and the legges / and burnt them also apon the burntofferynge in the alter.

And than he broughte the peoples offerynge and toke the goote that was the peoples synneofferynge / and slewe it and offered it for a synofferynge: as he dyd the first. And then broughte the burntofferynge and offered it as the maner was / and broughte the meatofferynge and fylled his hande thereof, and burnt it apon the alter / besydes the burntsacrifyce in the mornynge.

Then he slewe the oxe and the ram that were the peoples peasofferynges / and Aarons sonnes broughte the bloude vnto him / and he sprinkled it apon the alter rounde aboute, and toke the fatt of the oxe and of the ram; the rõpe and the fatt that couereth the inwardes and the kydneyes and the kall of the lyuer: and put them apon the brestes and burnt it apon the alter: but the brestes and the righte shulders Aaron waued before the Lorde / as the Lorde cõ

maunded Moſes.

And Aaron lifte vpp his hande ouer the people and bleſſed thē, and came doune from ofᵹ ferynge of ſynofferynges / burntofferynges ād peaſeofferynges. Then Moſes and Aaron wēt in to the tabernacle of witneſſe and came out agayne and bleſſed the people / and the glorye of the Lorde apered vnto all the people. And there came a fyre out from before the Lorde / and conſumed apon the alter: the burntofferynge and the fatt. And all the people ſawe it and ſhowted, and fell on their faces.

Of ſoch plaᵹ ces the biſſhopes toke their domme bleſſynge with. ij fingers: But numery. vj. thou maiſt read the goodᵹ ly prayer of his bleſſynge

¶ The. X. Chapter

ANd Nadab and Abihu the ſonnes of Aaron toke ether of them his cenſor ād put fyre therein and put cens apō, and brought ſtraunge fyre before the Lorde: which he cōmaunded thē not and there went a fyre out frō the Lorde and cōſumed thē / and they dyed beᵹ fore the Lorde. Then Moſes ſayde vnto Aarō this is it that the Lorde ſpake ſaynge: I will be ſanctifyed in them that come nye me, ād before all the people I wilbe glorifyed. And Aaron helde his peaſe.

Here of yeſe the frute of a mans good entent with out Gods word. As we maye do noleſſe, ſo doeth this enſample teach that we maye do no moare than is cōmaunded.

God is ſanctiᵹ fied when we obey him ād mortify oure wyll to doo his.

And Moſes called Miſael and Eleſaphā the ſonnes of Vſiel the vncle of Aaron, and ſayde vnto thē: goo to and carye youre brethrē from the holy place out of the hoſte. And they went to them and caryed them in their albes out of the hoſte, as Moſes bad.

And Moſes ſayde vnto Aaron and vnto Eleazar and Ithamar his eldeſt ſonnes: vncouer not youre heed nether rent youre clothes/ leſt ye dye and wrath come apon all the people lettyoure brethren the hole houſe of Iſrael/ beweepe the burnynge which the Lorde hath burnt. But goo ye not out from the dore of the tabernacle of wytneſſe/leſt ye dye: for the anoyntynge oyle of the Lorde is apon you. And they dyd as Moſes bad.

Oure prelates be dronke with deſyre of honoure and haue brought the world oute of their wittes to ſatiſfie their luſtes, and liue not ſobirly to teach vs what chriſt commaunded by the handes of the oppoſtels.

And the Lorde ſpake vnto Aaron ſaynge: drynke no wyne nor ſtronge drynke / nether thou nor thi ſonnes with the: when ye go in to the tabernacle of witneſſe/leſt ye dye. And let it be a lawe foreuer vnto youre childern after you: that ye maye put difference betwene holy and vnholy / and betwene vnclene and clene/ and that ye maye teach the childern of Iſrael: all the ordynaunces which the Lorde hath cõmaunded them by the handes of Moſes.

And Moſes ſayde vnto Aaron and vnto Eleazar ād Ithamar his ſonnes that were lefte: take the meatofferynge that remayneth of the ſacrifyces of the Lorde/and eate it without leuen beſyde the alter/for it is moſt holy: eate it therfore in the holy place, becauſe it is thi dutye and thi ſonnes dutye of the ſacrifyce of the Lorde: for ſo I am commaunded. And the

wauebreſt

wauebreſt and heueſhulder eate in a clene pla ce: both thou and thy ſonnes and thy dough- ters with the. For it is thy dutye and thy ſon- nes dutye with the, of the peaceofferynges off the childern of Iſrael. For the heueſhulder ād the wauebreſt whiche they brynge with the ſa- crifices of the fatt, to waue it before the Lor- de, ſhalbe thyne and thy ſonnes with the, and be a lawe for euer, as the Lorde hath comma unded.

And Moſes ſoughte for the goote that was the ſynneofferynge, and ſe, it was burnt. And he was angrye with Eleazar and Ithamar the ſonnes of Aaron, which were lefte alyue ſayen ge: wherefore haue ye not eaten the ſynneoffe- rynge in the holy place, ſeynge it is moſt holye: and for as moch as it is geuen you to bere the ſynne of the people, and make agrement for them before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore ſhulde ye haue eaten it in the holy pla ce as I commaunded. And Aaron ſayde vnto Moſes: behold, this daye haue they offered the ir ſynneoffrynge and their burntoffrynge befo re the Lorde, and it is chaunced me after thys manor. Yf I ſhulde eate of the ſynneofferynge to daye, wolde the Lorde be content with all? And when Moſes herde that, he was content.

The offerin- ges muſt haue bene eaten in gladneſſe: but Aaron coude not but mor- ne for his ſon nes

¶ The. xj. Chapter.

AND the Lorde ſpake vnto Moſes and Aaron ſayenge: ſpeake vnto the childrē of Iſrael and ſaye, theſe are the beeſtes whiche ye ſhall eate amonge all the beeſtes that are on the erth: what ſoeuer hath hoffe and dyuydeth it in to two clawes ād cheweth cud among the beeſtes, that ſhall ye eate. Neuertheleſſe, theſe ſhall ye not eate of them that chewe cud and haue hoffes. The camel, for he cheweth cud but he deuydeth not the hoffe in to two clawes therfore he ſhall be vnclene vnto you. And the Conye, for he cheweth the cud but deuydeth not the hoffe in to two clawes, therfore he is vncleane to you. And the hare, for he likewiſe cheweth the cud, but deuydeth not the hoffe in to two clawes, he is therfore vnclene to you. And the ſwyne, for though he deuyde the hoffe in to two clawes, yet he cheweth not the cud ād therfore is vnclene to you, Of their fleſh ſee that ye eate not ād their carkaſſes ſe that ye twych not for they are vnclene to you.

Theſe ſhall ye eate of all that are in the waters: what ſoeuer hath finnes and ſkales in the waters, ſees and ryuers, that ſhall ye eate. And all that haue not finnes ād ſkales in the ſees ād ryuers of all that moue and lyue in the waters/

ſhall

ſhall ye abhorre. Se that ye eate not of their fleſh, ād alſo that ye abhorre their carkaſes: for all that haue no finnes nor ſcales in the waters, ſh albe abhominacion vnto you.

Theſe are the foules which ye ſhall abhorre and which ſhall not be eaten, for they are an abhominacion. The egle, the gooſhauke, the cormoraunte, the kyte, the vultur and all his kynd and all kynde of rauens, the eſtrich, the nightcrowe, the cocow, the ſparowhauke and al the kynde: the litle oule, the ſtorcke, the great oule the backe, the pellicane, the pye, the heron, the laye with the kynde, the lappwynge ād the ſwalowe. And all foules that crepe ād goo apō all iiij. ſhalbe an abhominacion vnto you.

Yet theſe maye ye eate of all the foules that moue and goo apon. iiij. fete: euen thoſe that haue no knees aboue vppon their fete to lepe with all apon the erthe, euen theſe of them ye maye eate: the arbe and all his kynde: the Soleam with all his kynde: the Hargol and all the kynde, ād the Hagab ād all his kynd. Al other foules that moue ād haue. iiij. fete, ſhalbe abhominacion vnto you. In ſoch ye ſhalbe vnclene whoſoeuer touch the carkeſſe of thē ſhalbe vnclene vnto the euen, ād whoſoeuer bereth the carkeſſe of thē, ſhal waſh his clothes ād ſhalbe

vnclene vntyll euen.

Amonge all maner beestes, they that haue hoffes and deuyde them not in to two clawes or that chewe not the cud, shalbe vnclene vnto you: and all that twicheth them shalbe vnclene. And all that goeth apon his handes amonge all maner beestes that goo on all foure, are vnclene vnto you: and as many as twych their carkesses, shalbe vnclene vntyll the euen. And he that beareth the carkesse of them, shall washe his clothes ād be vnclene vntyll the euen/ for soch are vnclene vnto you.

And these are also unclene to you amonge the thinges that crepe apon the erth: the wesell the mouse, the tode and all his kynde, the hedgehogge, stellio, the licerte, the snayle and the moule. These are vnclene to you amonge all that moue, and all that twych them when they be dead, shalbe vnclene vntyll the euen. And what soeuer any of the dead carkesses of them fall apon, shalbe vnclene: what soeuer vessell of wodd it be, or rayment, or skynne, or bagge or what soeuer thinge it be that any worke is wroughte with all. And they shalbe plunged in the water and be vnclene vntill the euē, and then they shalbe clene agayne.

All maner of erthen vessell where in to any of them falleth, is vnclene with all that therein

is: ād

is: and ye shall breake it. All maner meate that is eaten, yf any soch water come apon it, it shall be vnclene. And all maner drynke that is drō ke in all maner soch vessels, shalbe vnclene. And whether it be ouen or kettel, it shalbe bro ken. For they are vnclene and shalbe vnclene vnto you: Neuerthelater, yet the fountaynes ād welles and pondes of water, shalbe clene styll. But whosoeuer twycheth their carkesses, shall be vnclene.

Yf the dead carkesse of any soch fall apō any seed vsed to sowe, yt shall yet be clene styll: but ād yf any water be poured apō the seed ād afterward the dead carkesse of them fall thereō, then it shalbe vnclene vnto you.

Yf any beest of whiche ye eate dye, he that twitcheth the dead carkesse shalbe vnclene vntyll the euen. And he that eateth of any soche dead carkesse, shall wasshe his clothes and remayne vnclene vntyll the euen. And he also that beareth the carkesse of it, shall wasshe his clothes and be vnclene vntyll euen.

All that scrauleth apon the erth, is an abhominacyon and shall not be eaten. And what soeuer goeth apon the brest ād what soeuer goeth apon .iiij. or moo fete amonge all that scrauleth apon the erth, of that se ye eate not: for they are abhomynable. Make not youre soules

abho

abhominable. Make not youre soules abhomynable with nothinge that crepeth, nether make youre soules vnclene with them: that ye shulde be defiled thereby.

For I am the Lorde youre God, be sanctified therfore that ye maye be holy, for I am holy: and defile not youre soules with any maner thinge that crepeth apon the erth. For I am the Lorde that brought you out of the londe off Egipte to be youre God: be holy therfore, for I am holy.

This is the lawe of beest and foule and off all maner thinge that lyueth ād moueth in the water ād of all thinges that crepe apō the erth that ye may put differēce betwene vnclene ād clene, ād betwene the beestes that are eatē and the beestes that are not eaten.

¶ The. xij. Chapter.

AND the Lorde spake vnto Moses and sayde: speake vnto the childern of Israel ād saye: whē a womā hath conceaued ād hath borne a man childe, she shalbe vnclene. vij. dayes: euen in like maner as when she is put apart in tyme of hir naturall disease. And in the viij. daye the flesh of the childes foreskynne shalbe cut awaye. And she shall cōtynue in the bloude of hir purifienge. xxxiij. dayes, she shal

twytch no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir purifienge be out. Yf she bere a maydehilde, then she shalbe vnclene two wekes as when she hath hir naturall disease. And she shall contynue in the blode of hir purifienge. lxvj. dayes.

And when the dayes of hir purifienge are out: whether it be a sonne or a doughter, she shall brynge a lambe of one yere olde for a burntoffrynge and a yonge pigeon or a turtill doue for a synneoffrynge vnto the dore of the tabernacle of witnesse vnto the preast: which shall offer them before the Lorde and make an attonement for her, and so she shalbe purged of hir yssue of bloude. This is the lawe of her that hath borne a childe, whether it be male or female.

But and yf she be not able to bringe a shepe, then let her brynge two turtyls or two yonge pigeons: the one for the burntofferynge, and the other for the synneofferynge. And the preast shall make an attonement for her, ād she shalbe clene.

¶ The. xiij. Chapter.

This chapter maketh not for cofession in the care but is an exaple of excomunicacion off openſinners

AND the Lord spake vnto Moses ād ūto Aarō saynge: whē there apeareth a rysinge in any mās flesh ether a scabbe or a glistrīge white

As these pre
fties make vn=
cleane ād sen
de out of com
pany, euen so
ours binde ād
excomunicat
out of the cō=
gregaciō: and
as these make
cleane, so doo
ours lowsse,
and absolue.
Now thē th=
at sinne secre
tly thei binde
with preachī
ge gods word
ād yf thei re=
pēt, with prea
chinge thei lo
wse thē agay
ne.

whyte: as though the plage of leprosye were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes the preastes, and let the preast loke on the sore that is in the skynne of his flesshe. Yf the heer in the sore be turned vnto whyte, and the sore also seme to be lower than the skynne of his flesshe/then it is suerly a leprosye, and let the preast loke on him and make hym vnclene.

Yf there be but a white plecke in the skynne of his flesshe and seme not to be lower than the other skynne nor the heer thereof is turned unto white: then let the preast shitt him vpp seuen dayes. And let the preast loke apon hym the. vij. daye: yf the sore seme to him to abyde styll and to go no further in the skyne, then let the preast shutt him vppe yet. vij. dayes moo. And let the preast loke on him agayne the. vij. daye. Then yf the sore be waxed blackesh and is not growen abrode in the skynne, let the preast make him clene, for it is but a skyrfe. And let him wasshe his clothes, and then he is clene But and yf the scabbe growe in the skynne after that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abrode in the skynne, let him make him vnclene: for it is suerly a leprosye.

Yf the

Yf the plage of leproſye be in a man, let hī be broughte vnto the preaſt, and let the preaſt ſe him. Yf the ryſinge apeare white in the ſkyn ne ād haue alſo made the heer white, ād there be rawe fleſh in the ſore alſo: then it is an olde leproſye in the ſkynne of his fleſh. And the pre aſt ſhall make him vnclene, ād ſhall not ſhutte him vp for he is vnclene.

Yf a leproſye breake out in the ſkynne and couer all the ſkynne from the heed to the fote ouer all whereſoeuer the preaſt loketh, then let the preaſt loke apon him. Yf the leproſye haue couered all his fleſh, let him make the diſeaſe clene: for in as moch as he is altogether white he is therfore cleane. But and yf there be rawe fleſh on him when he is ſene, then he ſhalbe vn cleane. Therfore when the preaſt ſeeth the ra- we fleſh, let him make him vnclene. For in as moch as his fleſh is rawe, he is vnclene and it is ſuerly a true leproſye. But and yf the rawe fleſh departe agayne and chaunge vnto white, then let him come to the preaſt and let the pre aſt ſe him: Yf the ſore be chaunged vnto whi- te, let the preaſt make the diſeaſe cleane, ād thē he is cleane.

When there is a byele in the ſkynne of any mans fleſh and is helede and after in the place of the byele there appeare a whyte ryſyng ether a ſhy-

a ſhynynge white ſomwhat redyſh, let him be ſene of the preaſt. Yf when the preaſt ſeeth hī it appeare lower than the other ſkynne and the heer thereof be chaunged vnto white, let the preaſt make hī vncleane: for it is a very leproſye, that is broken out in the place of the byele But and yf when the preaſt loketh on it there be no white heeres therein nether the ſcabbe lower than the other ſkynne and be ſomwhat blackeſh, then the preaſt ſhall ſhutt him aparte vij. dayes. Yf it ſprede abrode in the meane ſeaſon, then let the preaſt make him vnclene: for it is a leproſye. But ād yf the gliſtringe white a byde ſtyll in one place and go no further, then it is but the prynte of the byele, and the preaſt ſhal make him cleane.

When the ſkynne of any mās fleſh is burnt with fire that it be rawe and there apere in the burnynge a gliſtringe white that is ſomwhat redyſh or altogether white, let the preaſt loke apon it. Yf the heer in that brightneſſe be chaunged to white and it alſo appeare lower than the other ſkynne, than it is a leproſye that is broken out in the place of the burnynge. And the preaſt ſhall make him vncleane, for it is a leproſye. But and yf (when the preaſt loketh on it) he ſe that there is no white heer in the brygh teneſſe and that it is no lower than the other

ſkyn

ſkynne and that it is alſo blackeſh, then let the preaſt ſhutt him upp ſeuen dayes. And yf (when the preaſt loketh on him the ſeuenth daye) it be growen abrode in the ſkynne, lett him make him vncleane: for it is a leproſye. But and yf that bryghtneſſe abyde ſtyll in one place and goo no further in the ſkynne ād be blackeſh, than it is but a ryſyng in the place of the burnynge, and the preaſt ſhall make hym cleane: for it is but the prynte of the burnynge only.

Whē ether man or woman hath a breakinge out apon the heed or the beerde, let the preaſt ſe it. And yf it apeare lower than the other ſkynne and there be therein golden heeres ād thyn, let the preaſt make him vncleane, for it is a breaking out of leproſye apō the heed or berde. yf (whē the preaſt loketh on the breakīge out) he ſe that it is no lower thā the other ſkynne ād that there are blacke heeres therein let hī ſhutt hī vp. vij. dayes. And let the preaſt loke on the diſeaſe the ſeuenth daye: ād yf the breakynge oute be gone no forther nether be any golden heeres therein nether the ſcabbe be lower than the other ſkynne, then lett him be ſhauen, but lett hym not ſhaue the ſcabbe, and let the preaſt ſhutt him vpp ſeuen

dayes

dayes moo. And let the preaſt loke on the bre-
akynge out the. vij. daye agayne: Yf the brea-
kynge out be gone no further in the ſkynne
nor moare lower thē the other ſkynne, then lett
the preaſte make him cleane, and let him waſ-
ſhe his clothes and then he is cleane. Yf the
breakynge out growe in the ſkynne after that
he is once made cleane, let the preaſt ſee him.
Yf it be growne abrode in dede in the ſkynne,
let the preaſt ſeke no further for ony golden
heeres, for he is vncleane. But and yf he ſe that
the ſcabbe ſtonde ſtyll and that there is blacke
heer growne vpp there in, thē the ſcabbe is hea
led and he is cleane: and the preaſt ſhall make
him cleane.

Yf there be founde in the ſkynne of the fleſh
of man or woman a gliſterynge white, let the
preaſt ſe it. Yf there appeare in their fleſh a gli
ſterynge white ſomwhat blackeſh, thē it is but
frekels growē vpp in the ſkynne: ād he is cleane

Yf a mans heer fall of his heed, thē he is he-
edbaulde and cleane. yf his heer fall before in
his forcheade, then he is foreheadbalde and cle
ane. yf there be in the baulde head or baulde fo
rehead a redyſh white ſcabbe, then there is le-
proſye ſpronge vpp in his baulde head or baul
de forcheade. And let the preaſt ſe it: and yf the
ryſynge of the ſore be reddyſh white in his baul
de he

de heade or foreheade after the maner of a le-
proſye in the ſkynne of the fleſh, then he is a le-
per and vncleane: ād the preaſt ſhall make him
vncleane, for the plage of his heede.

And the leper in whome the plage is / ſhall
haue his clothes rent and his heade bare ād his
mouth moffeld, and ſhalbe called vncleane.
And as longe as the dyſeaſe leſteth apon him,
he ſhalbe vncleane: for he is vncleane, and ſhall
therfore dwell alone, ād even without the hoſt
ſhall his habitacion be.

When the plage of leproſye is in a cloth: whe
ther it be lynen or wollen, yee and whether it be
in the warpe or wolfe of the lynen or of the
wollen: ether in a ſkynne or any thinge made
of ſkynne / yf the diſeaſe be pale or ſomwhat re
dyſh in the cloth or ſkynne: whether it be in the
warpe or wolfe or any thinge that is made of
ſkynne, thē it is a very leproſye and muſt be ſhe
wed vnto the preaſt. And whē the preaſt ſeeth
the plage, let him ſhutt it vpp. vij. dayes, and let
him loke on the plage the ſeuenth daye. yf it be
increaſed in the cloth: whether it be in the war-
pe or wolfe or in a ſkynne or in any thynge that
is made of ſkynne, then the plage is a fretynge
leproſye and it is vncleane: And that cloth ſha
lbe burnt, ether warpe or wolfe, whether it be
wollen or lynen or any thynge that is made of
ſkynne where in the plage is, for it is a fretyn-
ge le

ge leproſye/and ſhalbe burnt in the fyre.

Yf the preaſt ſe that the plage hath freten no further in the cloth: ether in the warpe or wolfe or in what ſoeuer thynge of ſkynne it be, then let the preaſt cõmaunde thẽ to waſſhe the thynge wherein the plage is, and let him ſhutt it vpp vij. dayes moo. And let the preaſt loke on it agayne after that the plage is waſſhed: yf the plage haue not chaunged his faſcion though it be ſpred no further abrode, it is yet vncleane. And ſe that ye burne it in the fyre, for it is fretẽ in warde: whether in parte or in all together. But and yf the preaſt ſe that it is ſomwhat blackyſh after that it is waſſhed, let him rent it out of the clothe, or out of the ſkynne or out of the warpe or wolfe. But and yf it apeare any moare in the cloth ether in the warpe or in the wolfe or in any thynge made of ſkynne / than it is a waxynge plage. And ſe that ye burne that with fyre, where in the plage is. Moreouer the cloth ether warpe or wolfe or what ſoeuer thinge of ſkynne it be which thou haſt waſſhed and the plage be departed from it, ſhalbe waſſhed once agayne: and then it is cleane.

This is the lawe of the plage of leproſye in a cloth whether it be wollẽ or lynen: eyther whether it be in the warpe or wolfe or in any thynge made of ſkynnes, to make it cleane or vncleane.

AND the Lorde ſpake vnto Moſes ſayn-
ge:this is the lawe of a leper when he
ſhalbe clẽſed.he ſhalbe broughte vnto the pre-
aſt,and the preaſt ſhall goo out without the ho
ſte and loke apõ him. Yf the plage of leproſye
be healed in the leper,thẽ ſhall the preaſt com-
maunde that there be brought for hĩ that ſhal-
be clenſed.ij.lyuynge byrdes that are cleane,ãd
cipreſſe wodd,and a pece of purple cloth and
yſope.And the preaſt ſhall cõmaunde that one
of the byrdes be kylled ouer an erthẽ veſſell of
runnynge water. And the preaſt ſhall take the
lyuynge byrde and the cypreſſe wodd and the
purple ãd the yſope, ãd ſhall dyppe thẽ and the
lyuynge byrde in the bloude of the ſlayne byrde
and in the rẽynge water and ſprinkle it apon
him that muſt be clenſed of his leproſye. vij.ty
mes and clenſe him / and ſhall let the lyuynge
byrde goo fre in to the feldes.

And he that is clẽſed ſhall waſſhe his clothes
and ſhaue off all his heer ãd waſſhe himſelfe in
water,and thẽ he is cleane. And after that he
ſhall come in to the hoſte / but ſhall tarye wit-
hout his tẽt.vij.dayes. Whẽ the ſeuenth daye is
come,he ſhall ſhaue off al his heer both apõ his
heade ãd his berde ãd on his browes:ãd euẽ all
the heer that is on him,ſhalbe ſhauen off. And
he ſhall waſſhe his clothes and his fleſh in wa-
ter/and then he ſhalbe cleane.

And when the.viij.daye is come,let him take ij.lambes without blemyſh and a yewelambe of a yere olde without blemyſh,and.iij.tenthdeales of fyne floure for a meatofferynge myngled with oyle,and a logge of oyle. Than let the preaſt that maketh him cleane,brynge the man that is made cleane with thoſe thynges before the Lorde vnto the dore of the tabernacle of witneſſe. And lett the preaſt take one of the lãbes and offer him for a treſpaceofferynge,and the logge of oyle : and waue them before the Lorde. And than let him ſlee the lambe in the place where the ſynofferynge and the burntofferynge are ſlayne:euẽ in the holy place. for as the ſynofferynge is, euẽ ſo is the treſpace offerynge the preaſtes:for it is moſt holy.

Than lett the preaſt take of the bloude of the treſpaceofferynge, and put it apõ the typpe of the right eare of him that is clenſed, and apon the thombe of his righte hande and apon the greate too of his righte fote. Then let the preaſt take of the logge of oyle and poure it in to the palme of his lefte hande,ãd dippe his right finger in the oyle that is in the palme of his lefte hand, ãd let him ſprinkle it with his fynger vij.tymes before the Lorde. And of the reſt of the oyle that is in his hande,ſhall the preaſt put apon the typpe of the righte eare of him that

is clen

is clenſed, and apon the thombe of his righte hande, and apon the great too of his righte fote: euē apon the bloude of the treſpaceofferynge. And the remnaunte of the oyle that is in the preaſtes hande, he ſhall poure apon the heede off hym that is clenſed: and ſo ſhall the preaſte make an attonement for him before the Lorde,

Then let the preaſt offer the ſynneofferynge, ād make an attonement for him that is clenſed for his vncleneſſe. And thā let the burntoffrynge be ſlayne, ād let the preaſt put both the burntofferynge and the meateoffrynge apō the alter: ād make an attonement for him, ād thā he ſhalbe cleane.

Yf he be poore ād can not gett ſo moch, thā let him bringe one lambe for a treſpaceoffrynge to waue it and to make an attonement for him, ād a tenth deale of fine floure myngled with oyle for a meatoffrynge ād a logge of oyle, ād two turtyll doues or two yonge pygeons which he is able to gett ād let the one be a ſynneoffrynge and the other a burntoffryng. And let him brynge them the. viij, daye for his clenſynge vnto the preaſt to the dore of the tabernacle of witneſſe before the Lorde.

And let the preaſt take the lambe that is the treſpaceoffrynge and the logge of oyle, ād waue thē

ue them before the Lorde. And whē the lam be of the treſpaceoffrynge is kylled, the preaſt ſhall take of the bloude of the treſpaceoffryn- ge, and put it apon the typpe of his righte ea- re that is clenſed, and apon the thombe of his righte hande, and apon the greate too of hys righte fote. And the preaſt ſhall poure of the oyle in to his righte hande, and ſhall ſprinkle with his finger of the oyle that is in his lefte hande. vij. tymes before the Lord.

And the preaſt ſhall put of the oyle that is in his hande (apon the typpe of the righte ea- re of hī that is clenſed, and apō the thombe of his righte hande and apon the great too of his righte fote: euen in the place where the blou- de of the treſpaceofferynge was put, And the reſte of the oyle that is in his hande, he ſhall poure apon the heede of him that is clenſed: to make an attonemēt for him before the Lor de. And he ſhall offer one of the turtyll doues or of the yonge pigeons, ſoch as he can gett: the one for a ſynneofferynge and the other for a burntoffrynge apō the alter. And ſo ſhall the preaſt make an attonemēt for him that is clen ſed before the Lorde. This is the lawe of him that hath the plage of leproſye, whoſe hand is not able to gett that which pertayneth to hys clenſynge.

And

And the Lorde ſpake vnto Moſes ād Aarō ſaynge: when ye be come vnto the lond of Canaan which I geue you to poſſeſſe: yf I put the plage of leproſye in any houſſe of the lande of youre poſſeſſion, let him that oweth the houſe go ād tell the preaſt ſaynge, me thinke that there is as it were a leproſy in the houſſe. And the preaſt ſhall cōmaunde them to ryd all thinge out of the houſſe, before the preaſte goo in to ſe the plage: that he make not all that is in the houſſe vncleane, and then the preaſt ſhall goo in and ſe the houſſe.

Yf the preaſt ſe that the plage is in the walles of the houſſe ād that there be holowe ſtrakes pale or rede which ſeme to be lower than the other partes of the wall, then let the preaſt go out at the houſſe dores ād ſhett vp the houſſe for. vij. dayes. And let the preaſt come agaīne the ſeuenth daye ād ſe it: yf the plage be encreaſed in the walles of the houſſe, let the preaſt cōmaunde thē to take awaye the ſtones in which the plage is, ād let thē caſt thē in a foule place without the citie, ād ſcrape the houſe within rounde aboute, ād poure out the duſt without the citie in a foule place. And let them take other ſtones and put them in the places of thoſe ſtones, and other morter: ād playſter the houſſe with all.

Yf noꝛa the plage come agayne ād breake out in the houſſe, after that they haue taken awaye the ſtones and ſcraped the houſſe, and after that the houſſe is playſterd anew: let the preaſt come and ſe it. And yf then he perceaue that the plage hath eatē further in the houſſe, then it is a fretynge leproſye that is in the houſſe ād it is vncleane. Then they ſhall breake doune the houſſe: both ſtones, tymbre ād all the morter of the houſſe, and carye it out of the citye vnto a foule place. Moreouer he that goeth into the houſſe all the whyle that it is ſhett vp, ſhalbe vncleane vntyll nighte. And he that ſlepeth in the houſſe ſhall waſſhe his clothes, and he alſo that eateth in the houſſe ſhall waſſhe hys clothes.

But and yf the preaſt come and ſe that the plage hath ſprede no futher in the houſſe after that it is new playſterd, thē let him make it clea ne for the plage is healed. And let him take to clenſe the houſſe with all: two birdes, cypreſſe wodd, ād purple clothe ād yſope. And let him kyll one of the byrdes ouer an erthen veſſel of runnynge water, ād take the cipreſſe wodd, the yſope, the purple ād the lyuynge byrde, ād dype them in the bloude of the ſlayne byrde and in the runninge water, and ſprinkle apon the houſſe ſeuen tymes, and clenſe the houſſe with

the

the bloude of thebyrde,and with the runninge water, ād with the lyuyng byrde,ād with the cy preſſe wodd,ād the yſope ād the purple clothe And he ſhall lett the lyuynge byrde flee oute off the towne in to the wylde feldes, and ſo make an attonement for the houſſe,and it ſhal be cleane.

This is the lawe of all maner plage of lepro ſye and breakynge out,and of the leproſye off clothe and houſſe : and of ryſynges , ſcabbes and glyſterynge white, to teache when a thinge is vncleane or cleane. This is the lawe off leproſye.

¶The.xv.Chapter.

AND the Lorde ſpake vnto Moſes and Aaron ſayenge, ſpeake vnto the childeren of Iſrael and ſaye vnto them:euery mā that hath a runnynge yſſue in his fleſh, is vncleane by the reaſon of his yſſue. And hereby ſhall it be knowne when he is vncleane. Yf his fleſhe runne,or yf his fleſh congele by the reaſon off his yſſue,than he is vncleane. Euery couche whereon he lyeth ād euery thinge whereon he ſytteth ſhalbe vncleane

He that twicheth his couch,ſhall waſſh his clothes ād bath him ſelfe with water, ād be vncleane vntyll the euen.

He that ſytteth on that whereon he ſatt,ſhall

waſſh

wasshhis clothes and bathe him selfe with wa
ter and be vncleane vntill the euenynge And
he that twicheth his flesh shall wasshe his clo-
thes and bathe him selfe in water and be vn-
cleane vnto the euen. Yf any soch spytt apon
him that is cleane, he must wasshe his clothes
and bathe him selfe in water and be vncleane
vntill euen.

And what soeuer sadell that he rydeth apō,
shalbe vncleane. And whosoeuer twicheth
any thinge that was vnder him, shalbe vnclea
ne vnto the euē. And he that beareth any soch
thinges shall wasshhis clothes ād batbe hī self
in water ād be vncleane vnto the euē, ād who-
soeuer he twicheth (yf he haue not first washed
his handes in water) must wasshe his clothes,
ād bathe him selfe in water, ād be vncleane vn
to the euenynge. And yf he twych a vessell off
erth, it shalbe broken: and all vessels of wodd
shalbe rensed in the water.

When he that hath an yssue is clensed of his
yssue, let him numbre. vij. dayes after he is clea
ne, ād wasshe his clothes, and bathe his flesshe
in runnynge water, ād then he is cleane. And
the. viij. daye let him take two turtill doues or
two yonge pigeons, and come before the Lor-
de vnto the dore of the tabernacle of witnesse
ād geue them vnto the preast. And the preast

shall

ſhall offer them:the one for a ſynneofferynge, and the other for a burntofferynge: and make an attonement for him before the Lord,as cõ cernynge his yſſue.

Yf any mans ſeed departe frõ him in his ſle pe,he ſhall waſſh his fleſh in water ād be vncle ane vntill euẽ. And all the clothes or furres whereon ſoch ſeed chaunceth ſhalbe waſhed with water ād be vncleane vnto the euẽ. And yf a womā lye with ſoche a whone, they ſhall waſh thẽ ſelues with water and be vncleane vn tyll even.

Whẽ a womās naturall courſe of bloud rũ neth,ſhe ſhalbe put aparte.vij.dayes : ād who ſoeuer twycheth her ſhalbe vncleane vnto the euẽ.And all that ſhe lyeth apõ as longe as ſhe is put aparte ſhalbe vnclene. And whoſoeuer twicheth hir couch ſhall waſh his clothes and bathe hĩ ſelfe with water ād be vncleane vnto the euẽ. And whoſoeuer twicheth any thinge that ſhe ſatt apõ,ſhall waſſh his clothes ād wa ſhe him ſelfe alſo in water,ād be vncleane vn to the euẽ:ſo that whether he twich hir couche or any thĩge whereõ ſhe hath ſetẽ,he ſhalbe vn clene ũto the euẽ.ād yf a mā lye with her in the meane tyme,he ſhalbe put aparte as well as ſhe ād ſhalbe vncleane.vij.dayes, ād all his couch wherein he ſlepeth ſhalbe vncleane.

Whẽ

XV. Chaptre.

When a womans bloude runneth longe tyme: whether out of the tyme of hyr naturall courſe: as longe as hir vnclenneſſe runneth, ſhe ſhalbe vncleane after the maner as when ſhe is put aparte. All hir couches whereon ſhe lyeth (as lõge as hir yſſue laſteth) ſhalbe vnto her as hir couch when ſhe is put a parte. And whatſoeuer ſhe ſytteth apon, ſhalbe vncleane, as is hir vnclenneſſe whẽ ſhe is put a parte. And whoſoeuer twicheth them, ſhalbe vncleane, ād ſhall waſſhe his clothes ād bathe him ſelfe in water ād be vncleane vnto euen.

And when ſhe it clenſed of hyr yſſue, let hyr counte hir ſeuen dayes after that ſhe is cleane. And the. viij. daye let her take two turtils or two yonge pigeons and brynge them vnto the preaſt vnto the dore of the tabernacle of witneſſe. And the preaſt ſhall offer the one for a ſynneoffrynge, and the other for a burntoffe-rynge: and ſo make an attonement for her before the Lorde. as concernynge hir vnclea ne yſſue.

Make the childern of Iſrael to kepe them ſelues frõ their vnclẽneſſe, that they dye not in their vnclẽneſſe: whẽ they haue defiled my habitacion that is amonge them.

This is the lawe of him that hath a runnin ge ſore, and of him whoſe ſeed runneth from hym

him in his slepe and is defiled therewith, and of her that hath an yssue of bloude as longe as she is put a parte, and of whosoeuer hath a run nynge sore whether it be man or woman, and of him that slepeth with her that is vncleane.

The. xvj. Chapter.

AND the Lorde spake vnto Moses after the deeth of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother that he go not at all tymes in to the holy place, that is whithin the vayle that hangeth before the mercyseate which is a pon the arcke that he dye not. For I will appea re in a clowde vpon the mercyseate.

By the cloud vnderstonde the smoke off the ceuce.

But of this maner shall Aaron goo in in to the holy place: with a yonge oxe for a synneoffe rynge, and a ram for a burntoffrynge. And he shall put the holy lynen albe apon him, ād shall haue a lynen breche vppon his flesh, and shall gyrde him with a lynen gyrdell, and put the ly- nen mytre apon his heede: for they are holy ray mentes. And he shall wasshe his flesh with wa ter, and put them on. And he shall take of the multitude of the childern of Israel two gootes for a synneoffrynge and a ram for a burntoffe- rynge.

And

And Aaron ſhall offer the oxe for his ſynne offrynge and make an attonement for him ād for his houſſe. And he ſhall take the two gootes and preſent them before the Lorde in the dore of the tabernacle of witneſſe. And Aarō caſt lottes ouer the. ij. gootes: one lotte for the Lorde, ād another for a ſcapegoote. And Aaron ſhall bringe the goote apō which the Lordes lotte fell, and offer him for a ſynneofferynge. But the goote on which the lotte fell to ſcape, he ſhall ſett alyue before the Lorde to recōcyle with ād to let him goo fre in to the wilderneſſe. And Aaron ſhall bringe the oxe of his ſynoffrynge, ād reconcyle for him ſelfe ād for his houſholde, and kyll him.

And thā he ſhall take a cenſer full of burninge coles out of the alter that is before the Lorde, and his handfull of ſwete cens beten ſmall and bringe them within the vayle and put the cens apon the fire before the Lorde: that the cloude of the cens maye couer the mercyſeate that is apon the witneſſe, that he dye not. And he ſhall take of the bloude of the oxe ād ſprinkle it with his finger before the mercyſeate eaſtwarde: euen. vij. tymes.

Then ſhall he kyll the goote that is the peoples ſynneofferynge, and brynge hys bloude within the vayle, and doo with his bloude as he dyd

he dyd with the bloude of the oxe, and let him sprinkle it toward the mercyseate and before the mercyseate: ād reconcyle the holy place frō the vnclennesse of the childern of Israel, and from their trespaces ād all there synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, euē among their vnclennesses.

And there shalbe no bodye in the tabernacle of witnesse, when he goeth in to make an attonement in the holy place, vntyll he come out agayne. And he shall make an attonement for him selfe and for his housholde, ād for all the multitude of Israel. Then he shall goo out vnto the alter that stondeth before the Lorde, and reconcyle it, and shall take of the bloude of the oxe and of the bloude of the goote, and put it apon the hornes of the altare rounde aboute, and sprynckle of the bloude apon it with his finger seuen tymes, and clense it, and halowe it frō the vnclennesses of the childern of Israel.

And whē he hath made an ende of recōcylinge the holy place and the tabernacle of witnesse ād the alter, let him bringe the lyue goote ād let Aarō put both his handes apon the heede of the lyue goote, and confesse ouer him all the mysdeades of the childern of Israell,

and

and all their treſpaces, and all their ſynnes: and let him put them apō the heed of the goote ād ſende him awaye by the handes of one that is acoynted in the wylderneſſe. And the goote ſhall bere apon him all their myſdeades vnto the wilderneſſe, and he ſhall let the goote goo fre in the wilderneſſe.

And let Aaron goo in to the tabernacle of wytneſſe and put off the lynē clothes which he put on when he wēt in in to the holy place, ād leaue them there. And let him waſſhe his fleſh with water in the holy place, and put on his owne rayment / and then come out and offer his burntofferynge and the burntofferynge of the people, and make an atonemēt for him ſelfe ād for the people, and the fatt of the ſynofferynge let him burne apon the alter. And let him that caryed forth the ſcapegoote, waſſhe his clothes and bathe hys fleſh in water / and then come in to the hoſte agayne.

And the oxe of the ſynofferynge and the goote of the ſynofferynge (whoſe bloude was brought in to make an atonemēt in the holy place) let one carye out without the hoſte and burne withfyre: both their ſkynnes, their fleſh ād their donge. And let him that burneth them, waſſhe his clothes ād bathe his fleſh in water, and thē come in to the hoſte agayne.

And

And it ſhalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the ſeuenth moneth,ye ſhall humble youre ſoules and ſhall doo no worke at all: whether it be one of youre ſelues or a ſtraunger that ſogeorneth amonge you. for that daye ſhall an attonemēt be made for you to clenſe you from all youre ſynnes before the Lorde/and ye ſhalbe cleane. It ſhal be a ſabbath of reſt vnto you/and ye ſhall humble youre ſoules / and it ſhalbe an ordynaunce for euer.

And the preaſt that is anoynted and whoſe hande was fylled to myniſtre in his fathers ſteade/ſhall make the attonemēt and ſhall put on the holy lynē veſtimētes/and reconcyle the holy ſanctuary and the tabernacle of witneſſe ād the alter,and ſhall make an attonemēt alſo for the preaſtes and for all the people of the congregacion. And this ſhalbe an euerlaſtynge ordynaunce vnto you to make an atonement for the childern of Iſrael for all their ſynnes once a yere: and it was done euē as the Lorde commaunded Moſes.

¶ The.XVII.Chapter.

ANd the Lorde talked with Moſes ſaynge: ſpeake vnto Aarō and vnto his ſonnes and vnto all the childern of Iſrael ād ſaye

vnto

vnto them, this is the thynge which the Lorde charged saynge: whatsoeuer he be of the housse of Israel that kylleth an oxe, lambe or goote in the hoste or out of the hoste and bryngeth thē not vnto the dore of the tabernacle of witnesse, to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde, bloude shalbe imputed vnto that man / as though he had shed bloude / and that man shall perysh from amonge his people.

Wherfore let the childern of Israel brynge their offerynges they offer in the wyde felde / vnto the Lorde: euen vnto the dore of the tabernacle of witnesse and vnto the preast / and offer thē for peasoffrynges vnto the Lorde. And the preast shall sprinkle the bloude apon the alter of the Lorde in the dore of the tabernacle of wytnesse / and burne the fatt to be a swete sauoure vnto the Lorde. And let them nomoare offer their offerynges vnto deuyls / after whom thy goo an whoorynge. And this shalbe an ordynaūce for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: what soeuer man it be of the houssе of Israel or of the straungers that sogeorne amonge you that offereth a burntofferynge or any other offerynge and bryngeth it not vnto the dore of the tabernacle

nacle of wytnesse to offer vnto the Lorde, that
felow shall perysh from amonge his people.
And what soeuer man it be of the houss of
Israel or of the straungers that soiourne amon
ge you that eateth any maner of bloude/ I will
set my face agaynst that soule that eateth blou-
de, and will destroy him from amonge his peo
ple.for the life of the flesh is in the bloude,and
I haue geuen it vnto you apon the alter,to ma-
ke an attonement for youre soules, for bloude
shallmake an attonemēt for the soule.And ther
fore I sayde vnto the childern of Israel: se that
no soule of you eate bloude/ nor yet any straun
ger that soiourneth amonge you.

What soeuer man it be of the childern of Is-
rael or of the straungers that soiurne amonge
you that honteth and catcheth any beest or fou-
le that maye be eatē,he shall poure out the blou
de ād couer it with erthe.for the life of all flesh
is in the bloude, therfore I sayde vnto the chil-
dern of Israel,ye shall eate the bloude of no ma
ner of flesh.for the life of all flesh is in his blou
de, and whosoeuer therfore eateth it shall pe-
rysh. And what soeuer soule it be that eateth
that which dyed alone or that which was tor-
ne with wylde beestes : whether it be one of
youre selues or a straunger, he shall wasshe his
clothes

clothes ād bathe him ſelfe in water, ād ſhalbe vncleane vnto the euē, ād thā is he cleane. But ād yf he waſſhe them not nor waſſhe his fleſh he ſhall beare his ſynne.

¶ The. xviij. Chapter.

AND the Lorde talked with Moſes ſayn ge: ſpeake vnto the childern of Iſrael, ād ſaye vnto them, I am the Lorde youre God Wherfore after the doynges of the land of E- gipte wherein ye dwelt, ſe that ye doo not : nei- ther after the doynges of the lande of Canaan, whether I will bringe you, nether walke ye in their ordinaunces, but doo after my iudgemē- tes, and kepe myne ordynaunces, to walke the- rein: for I am the Lorde youre God. Kepe ther fore myne ordinaunces, ād my iudgemētes whi che yf a man doo he ſhall lyue thereby: for I am the Lorde.

Se that ye goo to none of youre nygheſt kyn red for to vncouer their ſecrettes, for I am the Lorde. The ſecrettes of thy father and thy mo- ther, ſe thou vnneale not: ſhe is thy mother, ther fore ſhalt thou not diſcouer hir ſecrettes. The ſecrettes of thy fathers wife ſhalt thou not diſ- couer, for they are thy fathers ſecrettes. Thou ſhalt not diſcouer the preuyte of thy ſyſter, the doughter of thy father or of thy mother : whe-

ther

ther ſhe be borne at home or without. Thou ſhalt not diſcouer the ſecrettes of thy ſonnes doughter or thy doughters doughter, for that is thyne awne preuyte: Thou ſhalt not diſcouer the ſecrettes of thy fathers wyues doughter, which ſhe bare to thy father, for ſhe is thy ſuſter: thou ſhalt therfore not diſcouer hir ſecrettes. Thou ſhalt not vncouer the ſecrettes off thy fathers ſyſter, for ſhe is thy fathers nexte kyn. Thou ſhalt not dyſcouer the ſecrettes off thy mothers ſyſter, for ſhe is thy mothers nexte kyn.

Thou ſhalt not open the ſecrettes of thy fathers brother: that is thou ſhalt not goo in to his wife, for ſhe is thyne awnte. Thou ſhalt not diſcouer the ſecrettes of thy doughter in lawe ſhe is thy ſonnes wyfe: therfore vncouer not hir ſecrettes. Thou ſhalt not vnheale the ſecrettes of thy brothers wife, for that is thy brothers preuyte. Thou ſhalt not diſcouer the preuytes of the wife ād hir doughter alſo, nether ſhalt thou take hir ſonnes doughter or hir doughters doughter to vncouer their ſecrettes: they are hir nexte kyn, it were therfore wikydneſſe. Thou ſhalt not take a wife and hir ſiſter there to, to vexe hir that thou woldeſt open hir ſecrettes as longe as ſhe lyueth. Thou ſhalt not goo vnto a woman to open hir ſecrettes, as

longe as she is put aparte for hir vnclennesse.

Thou shalt not lye with thy neghbours wife, to defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

Thou shalt not lye with mankynde as with womankynde, for that is abominacion. Thou shalt lye with no maner of beeste to defile thy selfe therewith, nether shall any woman stonde before a beest to lye doune thereto, for that is abhominacion.

Defile not youre selues in any of these thinges, for with all these thinges are these nacions defiled which I cast out before you: and the lande is defiled, and I will visett the wykedneesse thereof apon it. and the lande shal spewe out hir inhabiters. Kepe ye therfore myne ordinaunces and iudgementes, and se that ye commytt none of these abominacions: nether any of you nor ony straunger that soiourneth amonge you (for all these abhominacions haue the men of the lande done whiche were there before you, and the lande is defiled) lest that the lande spewe you out when ye haue defiled it, as it spewed out the nacions that where there before you. For whosoeuer shall cõmytt any of these abhominacions, the same soules that

commytt them shall perish from amonge their people. Therfore se that ye kepe myne ordinaunces, that ye commytt none of these abhominable customes which were commytted before you: that ye defile not youre selues therewith for I am the Lorde youre God.

¶ The. xix. Chapter.

AND the Lorde spake vnto Moses sayenge: speake vnto all the multitude of the childern of Israel, and saye vnto them. Be holy for I the Lorde youre God am holye. Se that ye feare: euery man his father and his mother, ād that ye kepe my Sabbathes, for I am the Lorde youre God. Ye shall not turne vnto yo dolls nor make you goddes of metall: I am the Lorde youre God.

When ye offre youre peaceofferynges vnto the Lorde, ye shall offer them that ye maye be accepted. And it shalbe eaten the same daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shalbe burnt in the fire. Yf it be eaten the thirde daye, it shalbe vncleane ād not accepted. And he that eateth it shall bere his synne: because he hath defiled the halowed thinges of the Lorde, ād that soule shall perish from amonge his people.

XIX. Chapter.

When ye repe doune the rype corne of youre lande, ye shal not repe doune the vtmost borders of youre feldes, nether shalt thou gather that which is left behynd in thy harueſt. Thou shalt not plucke in all thy vyneyarde clene, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the pore ād stranger. I am the Lord youre God.

Ye shall not steale nether lye, nether deale falsely one with another. Ye shal not swere by my name falsely: that thou defileſt not the name of thy God, I am the Lorde.

Thou shalt not begile thy neyghboure with cauellaciōs, nether robbe him violently, nether shall the workmans laboure abide with the vntyll the mornynge.

Thou shalt not curse the deaffe, nether put a stomblinge blocke before the blynd: but shalt feare thy God. I am the Lorde.

Ye shall doo no vnrightuousnes in iudgement. Thou shalt not fauoure the poore nor honoure the mightye, but shalt iudge thy neyghboure rightuously.

Yes for God ād with his awne cōfessiō shalt thou accuse him, to stablishe the holye fathers kingdome,

Thou shalt not go vp ād doune a * preuy accuser amōge thy people, nether shalt thou helpe to shed the bloude of thy neyghboure: I am the Lorde.

Thou shalt not hate thy brother in thyne hart but

but shalt in any wyse rebuke thy neghbour: that thou bere not synne for his sake.

Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neghboure euē as thy self I am the Lorde.

Kepe myne ordinaunces. Let none of thy cattell gendre with a cōtrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on ony garment of lynen and wollen

Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor fredome geuen her, there shalbe a payne apon it: but they shall not dye, because she was not made fre. And he shall brynge for his trespaceoffe-rynge vnto the Lorde: euen vnto the dore off the tabernacle of witnesse, a ram for a trespace offrynge. And the preast shall make an attonement for him with the ram of the trespaceoffe rynge before the Lord, for his synne which he hath done: and it shalbe forgeuen him, as concerninge the synne which he hath done.

And when ye come to the lande ād haue plāted all maner of trees where of mē eate, ye shal holde them vncircumcised as concerning their frute: euē thre yere shal they be vncircūcysed vnto you ād shall not be eatē of, ād the fourth

yere

yere all the frute of thē shalbe holy ād acceptable to the Lorde. And the fifth yere maye ye eate of the frute of thē, ād gather in the encrease of them: I am the Lorde youre God.

Ye shall eate nothinge with the bloude, ye shall vse no witchcrafte, nor obserue dismall dayes, ye shall not rounde the lockes of youre heedes, nether shalt thou marre the tuftes of thy beerde.

Ye shall not rent youre flesh for any soules sake, nor printe any markes apon you: I am the Lorde.

Thou shalt not pollute thi doughter, that thou woldest maintene her to be an whoore: lest the lāde fall to whoredome, ād waxe ful of wickednesse. ¶ Se that ye kepe my Sabbathes and feare my sauctuary: I am the Lorde.

Turne not to thē that worke with sprites, nether regarde thē that obserue disemall dayes: that ye be not defiled by thē, for I am the Lorde youre God.

Thou shalt ryse vp before the hoorehed, ād reuerence the face of the old mā ād dread thy god, for I am the Lorde. Yf a straunger soioure by the in youre lande, se that ye vexe him not: But let the straunger that dwelleth with you, be as one of youre selues, and loue him as thi selfe, for ye were straungers in the lande of Egip

Egipte. I am the Lorde youre God.

Ye shall do no vnrightuousnes in iudgemēt nether in meteyerde, weyght or measure. But ye shal haue true balāces, true weightes, A true Epha ād a true hin. I am the Lorde youre god which broughte you out of the land of Egipte, that ye shulde obserue all myne ordinaunces and iudgementes and that ye shulde kepe them: I am the Lorde.

¶ The. xx, Chapter,

AND the Lorde talked with Moses sayn ge: tell the childern of Israel, whosoeuer he be of the childern of Israel or of the straungers that dwel in Israel, that geueth of his seed vnto Moloch he shall dye for it: the people off the lande shall stone hī with stones. And I wil sett my face apon that felowe, and will destroye him from amonge his people: because he hath geuen of his seed vnto Moloch, for to defile my sanctuary and to polute myne holy name. And though that the people of the lande hyde their eyes from that felowe, when he geueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face apon that man and apon his housholde, and will destroy him and all that goo a whooringe with him and cō mytt hoordome with Moloch from amonge their people.

If we transgresse gods commaundemētes we may happelye escape wordlye iudges, but we cā not avoid the firse wrath of god, but it will surely find vs out.

Yf any ſoule turne vnto them that worke with ſpirites or makers of dyſemall dayes and goo a whoorynge after them, I wilt put my face apon that ſoule and will deſtroye him from amonge his people. Sanctifie youre ſelues therfore and be holye, for I am the Lorde youre God. And ſe that ye kepe myne ordinaunces and doo them. For I am the Lorde which ſanctifie you.

Whoſoeuer curſeth his father or mother, ſhall dye for it, his bloude on his heed, becauſe he hath curſed his father or mother.

He that breaketh wedlocke with another mans wife ſhall dye for it: becauſe he hath broke wedlocke with his neghbours wife, and ſo ſhall ſhe likewiſe.

Yf a man lye with his fathers wife ād vncouer his fathers ſecrettes, they ſhall both dye for it, their bloude be apon their heedes.

Yf a man lye with his doughter in lawe thei ſhall dye both of them: they haue wrought abhominacion, their bloud vpon their heedes.

Yf a man lye with the mankynde after the maner as with womā kynd, they haue both cō mitted an abhominacion and ſhall dye for it. Their bloude be apon their heed.

Yf a man take a wife ād hir mother thereto, it is wekedneſſe. Mē ſhall burne with fire both

hym

him and them, that there be no wekedneſſe amonge you.

Yf a man lye with a beeſt he ſhall dye, and ye ſhall ſlee the beeſt.

Yf a womā go vnto a beeſt ād lye doune thereto: thou ſhalt kyll the womā ād the beeſt alſo they ſhal dye, ād their bloud be apō their hedes

Yf a mā take his ſyſter his fathers doughter or his mothers doughter, ād ſe hir ſecrettes, and ſhe ſe his ſecrettes alſo: it is a weked thinge. Therfore let them periſh in the ſyghte of their people, he hath ſene his ſyſters ſecretneſſe, he ſhall therfore bere his ſynne.

Yf a man lye with a woman in tyme of hyr naturall diſeaſe and vnheale hir ſecrettes and vncouer hir fountayne, ād ſhe alſo open the fountayne of hir bloude, they ſhall both periſhe from amonge their people.

Thou ſhalt not vncouer the ſecrettes of thy mothers ſyſter nor of thy fathers ſyſters, for he that doth ſo, vncouereth his nexte kyn: ād thei ſhall bere their myſdoynge.

Yf a mā lye with his vncles wife, he hath vncouered his vncles ſecrettes: they ſhall bere their ſynne, and ſhall dye childleſſe.

Thei ſhall dye immediatly ād not tary the byrth, as Iuda wold haue burnt Thamar being great wt child.

Yf a mā take his brothers wife, it is an vncle ne thinge, he hath vncouered his brothers ſecrettes, they ſhalbe childleſſe therfore.

Se that ye kepe therfore all myne ordinaun-
ces and all my iudgementes, and that ye doo
them : that the londe whether I brynge you
to dwell therein, ſpewe you not oute. And
ſe that ye walke not in the maners of the na-
cyons whiche I caſt oute before you : For they
commytted all theſe thinges, and I abhorred
them.

But I haue ſayde vnto you that ye ſhall enioe
ye their londe, and that I will geue it vnto you
to poſſeſſe it: euē a londe that floweth with mil
ke and honye. I am the Lord youre God, whi-
che haue ſeparated you from other nacions: tha
at ye ſhulde put difference betwene cleane be-
eſtes add vncleane, and betwene vncleane fou
les and them that are cleane. Make not youre
ſoules therfore abhominable with beeſtes ād
foules, and with all maner thinge that crepeth
apon the grounde, which I haue ſeparated vn
to you to holde them vncleane. Be holy vnto
me, for I the Lorde am holy and haue ſeuered
you from other nacyons : that ye ſhulde be
myne.

Yf there be mā or womā that worketh with
a ſprite or a maker of dyſemall dayes, thei ſhall
dye for it. Mē ſhall ſtone them with ſtones, ād
their bloude ſhalbe apon them.

¶ The. xxj. Chapter.

AND the Lorde sayde vnto Moses: speake vnto the preastes the sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deth of none of his people, but apon his kyn that is nye vnto him: as his mother, father, sonne, doughter and brother: and on his syster as lōge as she is a mayde ād dwelleth nye him and was neuer geuen to man: on her he maye defile him selfe. But he shall not make him selfe vncleane vpon a ruelar of his people to polute him selfe with all.

Of the hethē preastes therfore toke our prelates the ensample off their balde pates.

They shall make thē no baldnesse apon their heedes or shaue off the lockes of their beerdes, nor make any markes in their flesh. Thei shalbe holy vnto their God, ād not polute the name of their god, for the sacrifices of the Lorde ād the bred of their God thei do offer: therfore they must be holy.

Thei shall take no wife that is an whoore, or poluted, or put frō hir husbonde: for a preast is holy vnto his God. Sanctifie him therfore, for he offereth vp the bred of God: he shal therfore be holy vnto the, for I the Lorde whiche sanctific you, am holy.

By bred vnderstonde all fode, flesh, frute, or whatsoeuer it be.

Yf a preastes doughter fall to playe the whore, she poluteth hir father: therfore she shall be burnt with fire.

He that is the hye preast among his brethern

vpon

vppon whose heed the anoyntynge oyle was poured and whose hande was fylled to put on the vestimẽtes/shall not vncouer his heed nor rent his clothes, nether shall goo to any deed body nor make him selfe vncleane: no not on his father or mother / nether shall goo out of the sanctuarye, that he polute not the holy place of his God. for the croune of the anoyntynge oyle of God, is apon him. I am the Lorde.

The annoyntynge was the coronacion both of kynges ād of prestes also.

He shall take a mayden vnto his wife: but no wedowe nor deuorsed nor poluted whoore. But he shall take a mayden of his awne people to wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifye him.

And the Lorde spake vnto Moses saynge/ speake vnto Aaron and saye: No man of thi seed in their generacions that hath any deformyte apon him, shall prese for to offer the bred of his God. ffor none that hath any blemysh shall come nere: whether he be blynde/lame/ snot nosed/or that hath any monstrous mẽbre, or broken foted/ or broken handed / or croke backed, or perleyed, or gogeleyed, or maunge or skaulde/or hath his stones broken.

The pope forbideth all soch lyke wise tyll they haue payd for dispensaciōs.

No man that is deformed of the seed of Aaron the preast/ shall come nye to offer the sacrifyces of the Lorde. Yf he haue a deformyte/he shall not prese to offer the bred of his God.

Not

Notwithstondynge he shall eate of the bred of his God: euen as well of the most holy / as of the holy : but shall not goo in vnto the vayle nor come nye the alter, because he is deformed that he polute not my sanctuary / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes / and vnto all the childern of Israel.

¶ The. XXII. Chapter.

AND the Lorde comened with Moses sayinge : byd Aaron and his sonnes that they absteyne from the halowed thynges of the childern of Israel which they haue halowed vnto me, that they polute not myne holy name: for I am the Lorde. Saye vnto them: whosoeuer he be of all youre seed amonge youre generacion after you / that goeth vnto the halowed thinges which the childern of Israel shall haue halowed vnto the Lorde / his vnclennes shalbe apon him: and that soule shall perysh from out of my syghte. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnynge sore / shall eate of the halowed thinges vntill he be cleane. And whosoeuer twytcheth any vncleane soule or man whose seed runneth frō him by nyghte, or whosoeuer twitcheth any worme that is vncleane to him / or man that is vncleane to him / what

soeuer

soeuer vnclennesse he hath: the same soule that hath twyched any soch thynge / shalbe vnclea- ne vntill euen / and shall not eate of the halo- wed thynges vntill he haue washed his flesh with water. And than when the sonne is doune he shalbe cleane ād shall afterward eate of the halowed thynges: for they are his fode. Off a beest that dyeth alone or is rent with wylde be- astes / he shall not eate / to defyle him selfe ther with: I am the Lorde. But let them kepe ther- fore myne ordynaunce / lest they lade synne apō them and dye therein when they haue defyled them selues: for I am the Lorde which sancti- fye them.

There shall no straunger eate of the halow- ed thinges / nether a gest of the preastes / or an hyred seruaunte. But yf the preast bye any soule with money he maye eate of it / and he also that is borne in his houssе maye eate of his bred. Yf the preastes doughter be maryed vnto a stra unger / she maye not eate of the halowed heue- offerynges. Notwithstondynge yf the preastes doughter be a wedowe or deuorsed and haue- no childe but is returned vnto hir fathers hou ssе agayne / she shall eate of hir fathers bred as wel as she dyd in hyr youth. But thereshall no straunger eate there of.

Yf a man eate of the halowed thynges vn-

wyttingly/he ſhall put the fyfte parte there vn-
to/and make good vnto the preaſt the halow-
ed thynge. And let the preaſtes ſee/ that they
defyle not the halowed thynges of the childern
of Iſrael which they haue offered vnto the Lor
de/leſt they lade them ſelues with myſdoynge
and treſpace in eatynge their halowed thinges:
for I am the Lorde which halowe them.

And the Lorde ſpake vnto Moſes ſaynge:
ſpeake vnto Aaron and his ſonnes and vnto
all the childern of Iſrael and ſaye vnto them/
what ſoeuer he be of the houſſe of Iſrael or ſtra
unger in Iſrael that will offer his offerynge:
what ſoeuer vowe or frewillofferynge it be w-
hich they will offer vnto the Lorde for a burnt-
offerynge to reconcyle them ſelues / it muſt be
a male without blemyſh of the oxen / ſhepe or
gootes. let them offer nothynge that is defor-
med for they ſhall gett no fauoure there with.

Yf a man will offer a peaſeoffrynge vnto the
Lorde and ſeparate a vowe or a frewill offe-
rynge of the oxen or the flocke/it muſt be wit-
hout deformyte/that it maye be accepted. The
re maye be no blemyſh therein: whether it be
blīde,brokē,wounded or haue a wen,or be ma
unge or ſcabbed.ſe that ye offre no ſoch vnto
the Lorde, nor put an offerynge of any ſoch
apon the alter vnto the Lorde.

An

An oxe or a ſhepe that hath any membre out of proporcion, mayſt thou offer for a free willofferynge: but in a vowe it ſhal not accepted. Thou ſhalt not offer vnto the Lorde that which hath his ſtones brooſed brokē, plucked out or cutt awaye, nether ſhalt make any ſoch in youre lande, nether of a ſtraungers hande ſhall ye offer an offerynge to youre God of any ſoch. For they marre all in that they haue deformytes in them, and therfore can not be accepted for you.

And the Lorde ſpake vnto Moſes ſaynge: when an oxe, a ſhepe or a goote is brought forth, it ſhalbe ſeuē dayes vnder the damme. And from the. viij. daye forth, it ſhalbe accepted vnto a gifte in the ſacrifice of the Lorde. And whether it be oxe or ſhepe, ye ſhall not kyll it, and hir yonge: both in one daye.

When ye will offre a thankofferynge vnto the Lorde, ye ſhall ſo offre it that ye maye be accepted. And the ſame daye it muſt be eatē vp, ſo that ye leaue none of it vntill the morowe. For I am the Lorde, kepe now my commaundementes and do them, for I am the Lorde. And polute not my holy name, that I maye be halowed amonge the childern of Iſrael. For I am the Lorde which halowe you, and brought you out of the londe of Egipte, to be youre

God: for I am the Lorde.

¶ The. xxiij. Chapter.

AND the Lorde spake vnto Moses sayn ge: speake vnto the childern of Israel, and saye vnto them. These are the feastes off the Lorde which ye shal call holy feastes. Sixe dayes ye shall worke, ād the seuenth is the Sab bath of rest an holy feast: so that ye maye do no worke therein, for it is the Sabbath of the Lor de, whersoeuer ye dwell.

These are the feastes of the Lorde whiche ye shall proclayme holy in their ceasons. The xiiij. daye of the first moneth at euē is the Lor des Passeouer, And the. xv. daye of the same moneth is the feast of swete bred vnto the Lor de: vij. dayes ye must eate vnleuended bred. The first daye shalbe an holy feaste vnto you, so that ye maye do no laborious worke therein But ye shall offer sacrifices vnto the Lord. vij dayes, and the seuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israell and saye vn to them: when ye be come in to the lande whi che I geue vnto you and repe doune youre har uest, ye shall brynge a shefe of the first frutes of youre haruest vnto the preast, and he shall wa

ue the ſhefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaſte ſhall waue it. And ye ſhall offer the daye when he waueth the ſhefe, a lābe without blemyſh of a yere olde for a burntofferynge vnto the Lorde: and the meatoffrynge thereof, two tenth deales of fine floure mengled with oyle to be a ſacrifice vnto the Lorde of a ſwete ſauoure: and the drinkofferinge thereto, the fourth deale of an hin of wyne. And ye ſhall eate nether bred, nor parched corne, nor furmentye of new corne: vntyll the ſelfe ſame daye that ye haue broughte an offrynge vnto youre God. And this ſhalbe a lawe for euer vnto youre childern after you, where ſoeuer ye dwell.

And ye ſhall counte from the morowe after the Sabbath: euen from the daye that ye broughte the ſheffe of the waueoffrynge, vii. wekes complete: euen vnto the morow after the. vij. weke ye ſhall numbre. l. dayes. And thē ye ſhal bringe a newe meatoffrynge unto the Lorde. And ye ſhall brynge out of youre habitacions two waueloaues made of two tenthdeales off fine floure leuended and baken, for firſt frutes vnto the Lorde. And ye ſhall bringe with the bred ſeuen lambes without deformyte of one yere of age, and one yonge oxe and. ij. rambes,

which

which shall serue for burntoffrynges vnto the Lorde, with meatoffringes and drinkoffringes longinge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synneofferinge: and two lambes of one yere old for peaceoffringes, And the preast shall waue thē with the bred of the first frutes before the Lorde, and with the two lambes. And they shalbe holy vnto the Lorde, and be the preastes. And ye shall make a proclamaciō the same daye that it be an holy feast vnto you, and ye shall do no laborious worke therein: And it shalbe a lawe for euer thorowe out all youre habitacions vnto youre childern after you,

When ye repe doune youre haruest, thou shalt not make cleane ryddaunce off thy felde, nether shalt thou make any aftergatheringe of thy haruest: but shalt leue them vnto the poore and the straunger. I am the Lorde youre God.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel ād saye. The first daye of the fuenth moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holy feast it shalbe, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde.

And the Lorde ſpake vnto Moſes ſayenge: alſo the tenth daye of the ſelfe ſeuẽth moneth, is a daye of an attonement, and ſhalbe on holy feaſt vnto you, ād ye ſhall humble youre ſoules and offer ſacrifice vnto the Lorde. Moreouer ye ſhall do no worke the ſame daye, for it is a daye of attonement to make an attonemẽt for you before the Lord your God. For whatſoeuer ſoule it be that humbleth not him ſelfe that daye, he ſhalbe deſtroyde from amonge his people. And what ſoeuer ſoule do any maner worke that daye, the ſame I will deſtroye from amonge his people. Se that ye do no maner worke therfore. And it ſhalbe a lawe foreuer vnto youre generacions after you in all youre dwellynges. A ſabbath of reſte it ſhalbe vnto you, and ye ſhall humble youre ſoules. The. ix. daye of the moneth at euen and ſo forth from euẽ to euen agayne, ye ſhall kepe your Sabbath.

And the Lorde ſpake vnto Moſes ſayenge: ſpeake vnto the childern of Iſrael ād ſaye: the xv. daye of the ſame ſeuenth moneth ſhalbe the feaſt of tabernacles. vij. dayes ūto the Lorde. The firſt daye ſhalbe an holy feaſt, ſo that ye ſhall do no laborious worke therein. Seuen dayes ye ſhall offer ſacrifice vnto the Lorde, and the. viij daye ſhalbe an holy feaſt vnto you and

and

ād ye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shall do no laborious worke therein.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burntofferynges, meat offerynges, and drinkoffrynges euery daye: beside the sabbathes of the Lorde, ād beside youre giftes, and all youre vowes, and all your free willofferynges whiche ye shall geue vnto the Lorde.

Moreouer in the. xv. daye of the seuenth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde. vij: dayes longe. The first daye shall be a daye of reste, and the. viij. daye shalbe a daye of rest. And ye shall take you the first daye, the frutes of goodly trees and the braunches off palme trees and the bowes of thicke trees, ād wylowes of the broke, and shall reioyse before the Lorde. vij. dayes. And ye shall kepe it holy daye vnto the Lorde. vij. dayes in the yere. And it shalbe a lawe for euer vnto youre childern after you, that ye kepe that feast in the seuenth moneth. And ye shall dwell in bothes seuen dayes: euen all that are Israelites borne, shall dwell in bothes, that youre children after you maye knowe howe that I made

the

the childern of Israel dwell in bothes, when I broughte them out of the lande of Egipte: for I am the Lorde youre God. And Moses told all the feastes of the Lorde vnto the childern of Israel.

¶ The. xxiiij Chapter.

AND the Lorde spake vnto Moses sayinge: commaunde the childern of Israel that they bringe vnto the, pure oyle olyue betē for lightes to poure in to the lampes allwaye, without the vayle of testimonye within the tabernacle of witnesse. And Aaron shall dresse them both euen and morninge before the Lorde alwayes. And it shalbe a lawe for euer amōge youre childern after you. And he shal dresse the lampes apon the pure candelsticke before the Lorde perpetually.

And thou shalt take fine floure ād bake. xij wastels thereof, two tenthdeales shall euery wastell be. And make two rowes of them, sixe on a rowe apon the pure table before the Lorde, and put pure frankencens vppon the rowes. And it shalbe bred of remembraunce, ād an offerynge to the Lorde. Euery Sabbath he shall put them in rowes before the Lorde euermore, geuen off the childern of Israel, that it be an euerlastynge couenaunte. And they shal

be

be Aarons and his ſonnes, and they ſhall eate them in the holy place. For they are moſt holy vnto him of the offerynges of the Lorde, and ſhalbe a dutye for euer.

And the ſonne of an Iſraelitiſh wife whoſe father was an Egiptian, went oute amonge the childern of Iſrael. And this ſonne off the Iſraelitiſh wife and a man of Iſrael, ſtrooue togither in the hoſte. And the Iſraelitiſh womans ſonne blaſphemed the name and curſed, and they broughte him vnto Moſes. And his mothers name was Selamyth, the doughter off Dybri off the trybe of Dan: and they putt him in warde, that Moſes ſhulde declare vnto them what the Lorde ſayde thereto.

And the Lorde ſpake vnto Moſes ſayenge, bringe him that curſed without the hoſte, and let all that herde him, put their handes apō his heed, and let all the multitude ſtone him. And ſpeake vnto the childern of Iſrael ſayenge: Whoſoeuer curſeth his God, ſhall bere his ſynne: And he that blaſphemeth the name of the Lorde, ſhall dye for it: all the multitude ſhall ſtone him to deeth. And the ſtraunger as well as the Iſraelite yf he curſe the name, ſhall dye for it.

XXV. Chaptre.

He that kylleth any man, ſhall dye for it: but he that kylleth a beeſt ſhall paye for it, beeſt for beeſt. Yf a man mayme his neyghboure as he hath done, ſo ſhall it be done to him agayne: broke for broke, eye for eye and toth for toth: euen as he hath maymed a man, ſo ſhall he be maymed agayne. So nowe he that kylleth a beeſt, ſhall paye for it: but he that kylleth a man, ſhall dye for it. Ye ſhall haue one maner of lawe amonge you: euē for the ſtraunger as wel as for one of youre ſelues, for I am the Lorde youre God.

And Moſes tolde the childern of Iſrael, that they ſhulde bringe him that had curſed, out of the hoſte, and ſtone him with ſtones. And the childern of Iſrael dyd as the Lorde cōmaunded Moſes.

¶ The. xxv Chapter.

AND the Lorde ſpake vnto Moſes in mount Sinai ſayenge, ſpeake vnto the childern of Iſrael and ſaye vnto thē. When ye be come in to the lande whiche I geue you, let the londe reſt a Sabbath vnto the Lorde. Sixe yeres thou ſhalt ſowe thi felde, and ſixe yere thou ſhalt cut thi vynes and gather in thi frutes. But the ſeuenth yere ſhall be a Sabbath of

reſte

reſt vnto the londe. The Lordes Sabbath it ſhalbe, ād thou ſhalt nether ſowe thi felde, nor cut thy vynes.

The corne that groweth by it ſelfe thou ſhalt not repe, nether gather the grapes that growe without thy dreſſynge: but it ſhalbe a Sabbath of reſt vnto the londe. Neuertheleſſe the Sabbath of the londe ſhalbe meate for you: euen for the and thy ſervaunte and for thy mayde and for thy hyred ſervaunte and for the ſtraunger that dwelleth with the; and for thi catell and for the beeſtes that are in thy londe, ſhall all the encreaſe thereof be meate.

Then numbre ſeuen wekes of yeres, that is, ſeuen tymes ſeuen yere: and the ſpace of the ſeuen wekes of yeres will be vnto the. xlix. yere. And then thou ſhalt make an horne blowe: euen in the tenth daye of the ſeuenth moneth, which is the daye of attonement. And then ſhall ye make the horne blowe, euen thorowe out all youre lande. And ye ſhall halowe the fiftith yere, and proclayme libertie thorowe out the lande vnto all the inhabiters thereof, It ſhalbe a yere of hornes blowynge vnto you and ye ſhall returne: euery man vnto his poſſeſſion and euery man vnto his kynred agayne. A yere of hornes blowynge ſhall that fiftieth yere be vnto you. Ye ſhall not ſowe nether repe the

This horne in ebrue is called iobel, ād of this toke the pope an occaſiō to make eueri. l. yere a iubelye, ſo that he contrafaiteth god in eueri point ād wyl not be one ace behinde him.

pe the corne that groweth by it ſelfe, nor gather the grapes that growe without thi laboure For it is a yere of hornes blowinge and ſhalbe holy vnto you: how be it, yet ye ſhall eate of the encreaſe of the felde. And in this yere of hornes blowinge ye ſhall returne, euery man vnto his poſſeſſion agayne.

When thou ſelleſt oughte vnto thy neyghboure or byeſt off thy neyghboures hande, ye ſhall not oppreſſe one another: but accordynge to the numbre of yeres after the trompett yere, thou ſhalt bye of thy neyghboure, and accordynge vnto the numbre off fruteyeres, he ſhall ſell vnto the. Accordinge vnto the multitude of yeres, thou ſhalt encreaſe the price thereof and accordinge to the fewneſſe of yeres, thou ſhalt myniſh the price: for the numbre of frute he ſhall ſell vnto the. And ſee that no mā oppreſſe his neyghboure, but feare thi God. For I am the Lorde youre God. Wherfore do after myne ordinaunces and kepe my lawes ād doo them, that ye maye dwell in the lande in ſaftie. And the lande ſhall geue her frute, and ye ſhall eate youre fille and dwell therein in ſaftie.

Yf ye ſhall ſaye, what ſhall we eate the ſeuenth yere

nth yere in as moche as we shall not sowe nor gether in oure encrease. I wyll sende my blessynge apon you in the sixte yere, and it shall brynge forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntill the. ix. yere, and euen vntyll hir frutes come, ye shall eate of olde stoare. Wherfore the londe shall not be solde for euer, because that the lande is myne, and ye but straungers and soiourners with me: and ye shall thorowe oute all the lande of youre possession, let the londe go home fre agayne.

When thy brother is waxed poore and hath solde awaye of his possession: yf any off his kyn come to redeme it, he shall by out that whiche his brother solde. And though he haue no man to redeme it for him, yet yf hys hande can get sufficyent to bye it oute agayne, then let him counte how longe it hath bene solde, and delyuer the rest vnto him to whome he solde it, ād so he shall returne vnto his possession agayne. But and yf his hande cā not get sufficiēt to restore it to him agayne, then that whiche is solde shall remayne in the hande of him that hath boughte it, vntyll the horneyere: and in the horne yere it shall come out, and he shall

returne

returne vnto his possession agayne.

Yf a man sell a dwellynge house in a walled cytie/he maye bye it out agayne any tyme within a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayne. But and yf it be not bought out agayne within the space of a full yere/then the houssse in the walled cytie shalbe stablished for euer vnto him that boughte it and to his successoures after hi and shall not goo out in the trompet yere. But the houssses in villagies which haue no walles rounde aboute them/shalbe counted like vnto the feldes of the cuntre/and maye be boughte out agayne at any season/and shall goo out fre in the trompett yere.

Notwithstondynge the cityes of the leuytes and the houssses in the cyties of their possessiõs the leuites maye redeme at all ceasons. And yf a man purchace ought of the leuytes: whether it be house or citie that they possesse, the bargayne shall goo out in the trõpet yere. for the houssses of the cyties of the leuites/ are their possessions amonge the childern of Israel. But the feldes that lye roumde aboute their cyties/ shall not be bought: for they are their possessions for euer.

Yf thi brother be waxed poore and fallé in decaye with the/receaue him as a straunger or a so-

a ſoiourner/and let him lyue by the. And thou ſhalt take none vſurye of him/nor yet vantage. But ſhalt feare thi God/ that thi brother maye lyue with the. Thou ſhalt not lende him thi mo ney apon vſurye/ nor lende him of thi fode to haue avantage by it for I am the Lorde youre God which broughte you out of the lande of Egipte, to geue you the lande of Canaan and to be youre God.

Yf thi brother that dwelleth by the waxe poo re and ſell him ſelfe vnto the / thou ſhalt not let him laboure as a bondſeruaunte doeth: but as an hyred ſeruaunte and as a ſoiourner he ſha lbe with the/and ſhall ſerue the vnto the trom- petyere/and then ſhall he departe frō the:both he and his childern with him/and ſhall returne vnto his awne kynred agayne and vnto the poſ ſeſſions of his fathers. for they are my ſeruaun tes which I brought out of the lande of Egip te/and ſhall not be ſolde as bondmen. Se ther- fore that thou reigne not ouer him cruelly/but feare thi God.

Yf thou wilt haue bondſeruauntes and ma- ydens/ thou ſhalt bye them of the heythen that are rounde aboute you/ and of the childern of the ſtraungers that are ſoiorners amonge you/ ād of their generaciōs that are with you, which they begate in youre lāde. And ye ſhall poſſeſſe

them

them and geue them vnto youre childern after you, to posſeſſe them for euer: and they ſhalbe youre bond men: But ouer youre brethern the childern of Iſrael/ye ſhall not reigne one ouer another cruelly.

When a ſtraunger and a ſoiourner waxeth rych by the ād thi brother that dwelleth by him waxeth poore and ſell him ſelfe vnto the ſtraunger that dwelleth by the or to any of the ſtraungers kyn: after that he is ſolde he maye be redemed agayne. one of his brethren maye bye him out: whether it be his vncle or his vncles ſonne/ or any that is nye of kynne vnto him of his kynred: ether yf his hande can get ſo moch he maye be looſed. And he ſhall reken with him that boughte him / from the yere that he was ſolde in vnto the trompet yere / and the pryce of his byenge ſhalbe acordynge vnto the numbre of yeres / and he ſhalbe with him as a hyred ſeruaunte. Yf there be yet many yeres behynde / acordynge vnto them he ſhall geue agayne for his delyueraunce/of the money that he was ſolde for. Yf there remayne but few yeres vnto the trompet yere / he ſhall ſo counte with him / and acordynge vnto his yeres geue him agayne for his redempcion / and ſhalbe with him yere by yere as an hyred ſeruaunte/

and

and the other ſhall not reygne cruelly ouer him in thi ſyghte. Yf he be not bought fre in the meane tyme/then he ſhall goo out in the trompet yere and his childern with him. for the children of Iſrael are my ſeruauntes which I brought out of the lande of Egipte. I am the Lorde youre God.

Ye ſhall make you no ydolles nor grauen ymage/nether rere you vpp any piler / nether ye ſhall ſett vp any ymage of ſtone in youre lande to bowe youre ſelues there to: for I am the Lorde youre God. kepe my ſabbathes and feare my ſanctuary. for I am the Lorde.

¶ The. XXVI. Chapter.

YF ye ſhall walke in myne ordynaunces and kepe my commaundmentes and do them / then I will ſende you rayne in the ryght ceaſon ād youre londe ſhall yelde hir encreaſe and the trees of the felde ſhall geue their fruite. And the threſhynge ſhall reach vnto wyne harueſt / and the wyneharueſt ſhall reach vnto ſowyng tyme / and ye ſhall eate youre bred in plenteouſues and ſhall dwell in youre lande peaſably . And I wil ſende peace in youre londe / that ye ſhall

ſlepe

ſiepe, and no man ſhal make you afrayde. And I will ryd euell beeſtes out of youre londe, and there ſhall no ſwerde goo thorowe out youre lande.

And ye ſhall chace youre enemyes, and they ſhall fall before you vppon the ſwerde. And fiue of you ſhall chace an hundred, and an hundred of you ſhall put. x. thouſande to flighte, and youre enemyes ſhall fall before you apon the ſwerde. And I wil turne vnto you and encreaſe you and multipye you, and ſett vpp my teſtament with you. And ye ſhall eate olde ſtore, ād caſt out the olde for plentuouſnes of the newe. I will make my dwellynge place amonge you, and my ſoule ſhall not loothe you. And I will walke amonge you and wilbe youre God, and ye ſhalbe my people. For I am the Lorde youre God, whiche broughte you out off the lande of the Egiptians, that ye ſhulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vpprighte.

xxvi. vi. ij

Note well.

But and yf ye will not harken vnto me, nor will do all theſe my commaundementes, or yf ye ſhall deſpyſe myne ordinaunces ether yf youre ſoules refuſe my lawes, ſo that ye wil not do all my commaundnentes, but ſhall breake myne appoyntment: then I will do this agayne vn

to you

to you: I will viſet you with vexations, ſwellyn
ge and feuers, that ſhall make youre eyes daſell
and with ſorowes of herte. And ye ſhall ſowe
youre ſeed in vayne, for youre enemyes ſhall ea
te it. And I will ſet my face agenſte you and ye
ſhal fall before youre enemyes, and they that ha
te you ſhal raigne ouer you, ād ye ſhall flee whē
no man foloweth you.

And yf ye will not yet for all this herken vn-
to me, than will I puniſh you ſeuen tymes more
for youre ſynnes, and will breake the pride off
youre ſtrength. For I will make the heauē ouer
you as harde as yerne, and youre londe as hard
as braſſe. And ſo youre laboure ſhalbe ſpent
in vayne. For youre londe ſhall not geue hir en
creaſe, nether the trees of the londe ſhall gēue
their frutes.

God beginne
th ād augmen
reth his plage
moare ād mo
are as the peo
ple hardē the
ir hertes agē
ſte him.

And yf ye walke contrary vnto me and will
not herken vnto me, I will bringe ſeuen tymes
moo plages apon you acordinge to youre ſyn
nnes. I will ſende in wylde beeſtes apon you,
which ſhall robbe you of youre childern and
deſtroye youre catell, and make you ſo fewe in
numbre that youre hye wayes ſhall growe vn-
to a wilderneſſe.

And yf ye will not be lerned yet for all this
but ſhall walke contrarye vnto me, then will I
alſo walke contrarye vnto you and will puniſh

you yet seuen tymes for youre synnes. I will sende a swerde apon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonge you, ye shall be delyuered in to the handes of youre enemyes. And when I haue broken the staffe of youre bred: that .x. wyues shall bake youre bred in one ouen and men shall delyuer you youre bred agayne by weyghte, thā shal ye eate and shall not be satisfied.

And yf ye will not yet for all this harken vnto me, but shall walke contrarye vnto me, then I will walke contrary vnto you also wrathfully and will also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes and the flesh of youre doughters. And I will destroye youre alters bylt apon hye hylles, and ouerthrowe youre images, and cast youre carkasses apon the bodies of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bringe youre sanctuaries vnto nought, and will not smell the sauoures of youre swete odoures.

And I will bringe the londe vnto a wildernesse: so that youre enemyes which dwell there in shall wondre at it. And I will strawe you amonge the heethen, and will drawe out a swerde after you, and youre lande shalbe wast, and

youre

youre cities desolate. Then the lande shall re-
ioyse in hir Sabbathes, as longe as it lyeth voyde and ye in youre enemies londe: euen then shall the londe kepe holye daye and reioyse in hir Sabbathes. And as longe as it lyeth voyde it shall rest, for that it coude not reste in youre Sabbathes, when ye dwelt therein.

And vppon them that are left alyue of you I will sende a feyntnesse in to their hertes in the londe of their enemies: so that the sounde of a leef that falleth, shall chace them and they shall flee as though thei fled a swerde, and shall fall no man folowinge them. And they shall fall one uppon another, as it were before a swerde euen no man folowinge them, and ye shall haue no power to stonde before youre enemyes: And ye shall perish amonge the hethen, ād the londe of youre enemyes shall eate you vpp.

And thei that are left of you, shall pyne awaye in their vnrightuousnes, euen in their enemies londe, and also in the mysdeades of their fathers shall they consume. And they shall confesse their misdedes and the misdeades of their fathers in their trespases which thei haue trespased against me, and for that also that thei haue walked contrary vnto me. Therfore I also will walke contrary vnto them, and will bringe them in to the londe of their enemyes.

And then at the leeſt waye their vncircumcyſed hertes ſhall be tamed, ād then they ſhall make an attonement for their miſdedes.

Mercy is neuer denyed vnto him that repenteth.

And I wil remembre my bonde with Iacob and my teſtamēt with Iſaac, and my teſtament with Abraham, and will thinke on the londe. For the londe ſhall be lefte of them and ſhall haue pleaſure in hir Sabbathes, while ſhe lyeth waſt without them, and they ſhall make an attonement for their miſdeades, becauſe they deſpyſed my lawes and their ſoules refuſed myne ordinaunces. And yet for all that when thei be in the londe of their enemyes, I will not ſo caſt them awaye nor my ſoule ſhall not ſo abhorre them, that I will vtterlye deſtroye thē ād breake myne appoyntment with them: for I am the Lorde their God. I will therfore remēbre vnto thē the firſt couenaunt made when I broughte them out of the lond of Egipte in the ſighte of the hethen to be their God: for I am the Lorde.

Theſe are the ordinaunces, iudgemētes, ād lawes which the Lorde made betwene him ād the childern of Iſrael in mount Sinai by the hāde of Moſes.

¶ The. xxvij. Chapter.

AND the Lorde spake vnto Moses sayn-
ge: speake vnto the childern of Israel
and saye vnto them: Yf any man will
geue a synguler vowe vnto the Lorde acordyn
ge to the value of his soule / then shall the ma
le from. xx. yere vnto. lx. be set at fyftie sycles
of syluer / after the sycle of the sanctuary / and
the female at. xxx. sycles. And from. v. yeres to
xx. the male shalbe set at. xx. sycles / and the fe-
male at. x. sycles. And from a moneth vnto. v.
yere / the male shalbe set at. v. sycles of syluer /
and the female at thre. And the man that is. lx.
and aboue / shalbe valowed at. xv. sicles, ād the
woman at. x. Yf he be to poore so to be set, thē
let him come before the preast: and let the pre-
ast value him / acordynge as the hande of him
that vowed is able to gete.

Yf it be of the beestes of which men bringe
an offeringe vnto the Lorde: all that any man
geueth of soch vnto the Lorde / shalbe holy.
He maye not alter it nor chaunge it : a good
for a bad or a bad for a goode. Yf he chaunge
beest for beest / then both the same beest and it
also where with it was chaunged shall be holy.
yf it be any maner of vncleane beest of which
men maye not offer vnto the Lorde / let him
brynge the beest before the preast and let the
preast value it. And whether it be good or bad

as the preaſt ſetteth it/ſo ſhall it be. And yf he will bye it agayne / let him geue the fyfte parte moare to that it was ſet at.

Yf any man dedicate his houſſe/it ſhalbe holy vnto the Lorde. And the preaſt ſhall ſet it. whether it be good or bad / and as the preaſt hath ſet it/ſo it ſhalbe. Yf he that ſanctifyed it will redeme his houſſe / let him geue the fyfte parte of the money that it was iudged at thereto/and it ſhalbe his.

Yf a man halowe a pece of his enhereted londe vnto the Lorde/ it ſhalbe ſet acordynge to that it beareth. Yf it bere an homer of barlye/it ſhall be ſet at fyftie ſicles of ſyluer. yf he halowe his felde inmcdiatly from the trompet yere /it ſhalbe worth acordynge as it is eſtemed. But and if he halowe his felde after the trō petyere/the preaſt ſhall rekē the price with him acordynge to the yeres that remayne vnto the trōpet yere,ād there after it ſhalbe lower ſett.

Yf he that ſanctifyed thé felde will redeme it agayne/let him put the fyfte parte of the pryce that it was ſet at,there vnto and it ſhalbe his yf he will not it ſhalbe redemed nomoare. But when the felde goeth out in the trompet yere/ it ſhalbe holy vnto the Lorde:euen as a thinge dedycated,ād it ſhall be the preaſtes poſſeſſion.

Yf a man ſanctifie vnto the Lorde a felde which

which he hath boughte and is not of his enhe-
ritaunce / then the preast shall reken with him
what it is worth vnto the trompet yere / and he
shall geue the price that it is set at the same da-
ye, and it shalbe holy vnto the Lorde. But in
the trompet yere, the felde shall returne vnto
him of whome he boughte it, whose enherita-
unce of londe it was.

And all settinge shalbe acordinge to the ho
ly sycle. One sycle maketh. xx. Geras.

But the firstborne of the beestes that pertay
ne vnto the Lorde, maye no mā sanctifie: whe
ther it be oxe or shepe, for they are the Lordes
allredy. Yf it be an vncleane beest, then let him
redeme it as it is sett at, and geue the fifte par-
te moare thereto. Yf it be not redemed, thē let
it be solde as it is rated.

Notwithstondinge no dedicated thinge th-
at a man dedicateth vnto the Lorde, of all his
goode, whether it be man or beest or lande off
his enheritaunce, shalbe solde or redemed: for
all dedicate thiges are most holy vnto the Lor
de. No dedicate thinge therfore that is dedica-
te of mā, may be redemed, but must nedes dye

All these tithes of the londe, whether it be of
the corne of the felde or frute of the trees, shal
be holy vnto the Lorde. Yf any man will rede-
me oughte of his tithes, let him adde the fifte

parte

parte moare thereto. And the tithes of oxen and shepe and of all that goeth vnder the herdemans kepinge, shalbe holye tithes vnto the Lorde. Men shal not loke yf it be good or bad nor shall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, shalbe holy and maye not be redemed.

These are the commaundmentes which the Lorde gaue Moses in charge to geue vnto the childern of Israel in mount Sinai.

¶ The ende of the thyrde boke of Moses.

¶ Apolo

ge in to the fourth boke of
Moses/ cafled Nu=
meri.

F.S. by I H I.

¶ A Prologe in to the fourth boke of Moses/called Numeri.

IN the seconde ād thirde boke they receaved ẏ lawe. And in this .iiij. they begynne to worke and to practyse. Of which practisynge yese many good ensamples of vnbeleffe (a what frewill doth/when she taketh in hand to kepe the lawe of her awne power without help of fayth in the promyses of god: how she leueth her masters carkesses by the way in the wilderneſſe and bringeth them not in to the londe of rest. Why coude they not entre in? Because of thar vnbeleffe Hebre .iij. For had they beleved / so had they bene vnder grace/ and their old synnes had bene forgeuen thē/ ād power shulde haue bene geuē them to hane fulfilled the lawe thenceforth (a they shuld hane bene kept from aff temptaciōs that had bene to stronge for them. For it is wrytten Johan.i. He gaue them power to be the sonnes of god/thorow belevynge in hie name. Nowe to be the sonne of god is to loue god and his commanndmentes and to walke in his waye after the ensample of his sonne Christ. But these people toke vppon them to worke without faith as thou seyste in the xiiij. of this boke/where ther wold sight and also did/without the worde of promysse: euē when they were warned that they shuld not. And in ẏ. xvi. a gayne they wo lde please god

with their holye faithlesse workes (for where gods worde is not there can be no faith) but ỹ fyre of god consumed their holy' workes/as it did Nadab and Abihu Leui.x. And frō these vnbeleuers turne thyne eyes vnto the pharesyes which before the comynge of Christ in his flesh/had layde the fundacion of frewill after the same ensample. Wheron thei bilt holy workes after their awne imaginacion with our faith of the worde/so fervently that for the greate zele of them they slew the kinge of all holy workes and the lorde of frewill which only thorow his grace maketh the will free and lowseth her from bondage of synne/and geueth her loue and lust vnto the lawes of god/ and power to fulfyll them. And so thorowe their holye workes done by the power of frewill/they excluded them selnes out of the holy rest of forgeuenesse of synnes by faith in the bloude of Christ.

And then loke on oure ypocrites which in like maner folowinge the doctryne of Aristotle and other hethen paganes / haue agenste all the scripture sett vpp frewill agayne/vnto whose power they ascribe the kepinge of ỹ cōmaundmētes of god. For they haue set vp wilfull poverty e of a nother maner then any is cōmaunded of god. And the chastite of matrimony vtterlye defyed/they haue set vp a nother wilfull chastite not required of god/whiche they swere/vowe & profesſe to geue god/

whether he will geue it them or no/and com
pell all their disciples there vnto / sayenge
that it is in the power of euery mans frewill
to obserue it/contrarye to Christ and his apo=
stle Paule.

And the obedience of god and man exclu
ded they haue vowed a notherwilfull obedi
ence condemned of all the scripture whiche
they will yet geue God whether he will or
wyll not.

And what is become of their wilfull po=
uertye: hath it not robbed the whole worlde (
brought all vnder them: Can there be ether
kynge or emperoure or of what soener degre
it be/excepte he will hold of them ād be swor
ne vnto them to be their servaunte/to go and
come at their luste and to defende their quas
rels be they false or true: Their wilfull po=
uertye hath all readye eaten vpp the whole
worlde (& is ret stiff gredyar then euer it was
in so moche that ten worldes mo were not y=
nough to satisfye the hongrethereof.

Moreouer besydes dayly corruptinge of o=
ther mens wyues and open whoredome/vn=
to what abominacions to fylthye to be spokē
off hath their voluntarye chastite brought
them:

And as for their wilfull obediēce what is
it but ỳ disobediēce (& the diffiaūce both of all
ỳ lawes of god (& mā: in so moch ỳ yf any prī
ce begīne to execute any law of mā vppōthē/

they curse him vnto the botom of hell ¶ pro-
clayme him no right kinge ¶ that his lordes
ought no lenger to obaye him /and interdite
his comen people as they were hethē turkes
or saracencs. And yf any man preache them
gods lawe / him they make an heretike and
burne him to asshes. And in steade of gods
lawe and mans / they haue sene vpp one off
their awne imaginacion which they obserue
with dispensacions.

And yet in these workes they haue so grea
te confidence that they not onlye truste to be
saued therby/and to be hyer in heauen then
they that be saued thorow christ: but also pro
messe to all other forgeuenesse of their syn-
nes thorow the merites of the same. Wherin
they rest and teach other to rest also/excludyn
ge the whole worlde from the reste of forge-
uenesse of synnes thorowe faith in Christes
bloude.

And now seynge that faith only letteth a
mā in ūto rest ¶ vnbelesse excludeth hī/what
is the cause of this vnbelesse? verely no synne
ẏ the world seyth/but a pope holynesse ¶ a ri
ghtuousnes of their awne imaginacion as
Paule sayeth Roma.x. They be ignoraūte of
ẏ righteousnes wherwith god iustifieth ¶
haue set vp a righteousnes of their awne ma
kīge thorow which they be disobediēt vnto ẏ
righteousnes of god. And Christ rebuketh
not the phariseys for grosse synnes whiche

the worlde save / but for those holye deades whiche so blered the eyes of the worlde that they were take as goddes: eue for long prayers/for fastynge/for tythige so diligētly that they leste not so moch as their herbes vnlitshed/for their clennesse in wasshynge before meate and for washynge of cuppes/dishes/ and aff maner vessels/for buyldinge the prophetes sepulchres/ and for kepinge the holy daye / and for turnynge the hethen vnto the fayth/and for gevynge of almes. For vnto soch holy deades they ascribed rightuousnes and therfore when the rightuousnesse of god was preached vnto them they coude not but persecute it/the devell was so stronge in the Which thinge Christ well describeth Luce. xi. sayenge that after the devell is cast out he cometh agayne and fyndeth his house swepte and made gaye and then taketh seuen worsethen him selfe and dwelleth therein / and so is the ende of that man worse then the beginninge. That is/when they be a litle clensed from grosse synnes whiche the worlde seyth and then made gaye in their awne syght with the rightuousnes of tradicions/then cometh seuen/that is to saye the hole power of ỹ devell/for seue with ỹ hebrues signifieth a multitude without unbre (the extremyte of a thinge (is a speach borowed (I suppose) out of leuiticus where is so oft mencion made of seue. Where I wolde saye: I will punish the

that aff the world shaff take an ensample of the/there the Jewe wold saye/I wiff circumcyse the or baptise the.vij.tymes. And so here by seuen is ment aff the devels of heff & aff ẏ̊ might & power of the deveff. For vnto what further blindnesse coude al the deuels in hell bringe thē/then to make them beleue ẏ̊ they were iustified thorow their awne good workes. For whē they once beleued ẏ̊ they were purged frō their synnes & made righteousse thorowe their awne holye workes/what rowme was there lefte for ẏ̊ righteousnes ẏ̊ is in christes bloudeshedinge? And therfore whē they be faffen in to this blindnesse they cā not but hate & persecute the light. And the more cleare & evidently their deades be rebuked ẏ̊ furiousser & maliciousser blind are they vniff they breake out in to opē blasphemye & synnynge agenst ẏ̊ holy gost/which is ẏ̊ malicious persecutīge of the clear etrouth so manifestly proued that they cā not once hiss agenst it. As the pharesyes persecuted Christ because he rebuked their holy deades. And when he proued his doctrine with ẏ̊ scriptu & miracles/yet though they coude not improue him nor reason agenst him they tought ẏ̊ the scripture must haue some other meaninge because his interpretacion vndermyned their fundacion & plucked vpp by the rootes the sectes which they had plāted /& they ascribed also his miracles to the deueff. And in like

maner though oure ypocrites can not de-
nye but this is the scripture/yet because the
re can be no nother sens gathered thereof/
but that ouerthroweth their byldynges/ther
fore they euer thinke that it hath some other
meanynge than as the wordes sounde and
that no man vnderstondeth it or vnderstō-
deit sens the tyme of the Apostles. Or yf
they thynke that some that wrote vppon it
sens the apostles vnderstode it: they yet thyn
keth at we in like maner as we vnderstonde
not the texte it self/so we vnderstande not the
meanynge of the wordes of that doctoure.
For when thou layest the iustifyinge of ho-
ly workes and denyest the iustifyinge of fa-
yth/howe canst thou vnderstond saynt Pau
le/Peter/Johan and the Actes of the apost
les or any scripture at all'/seynge the iustify-
inge of faith is almost all' that they entende
to proue.

Fynally/concernynge vowes whereof
thou readest chaptre.xxx.there maye be ma-
ny questyons/whereunto I answere short-
lyth at we ought to put salt to all' oure offe-
rynges: that is/we ought to ministre know-
ledge in all' ovre workes and to do nothinge
wherof we coude not geue a reason out off
gods wordes. We be now in the dayelight/
and all' the secretes of God and all' his co-
unsell' and will' is opened vnto vs/and he y'
was promysed shuld come and blesse vs/is

come aff readye and hath ſhed his bloud for vs and hath bleſſed vs with aff maner bleſſynges and hath obtayned aff grace for vs/ and in him we haue aff. Wherfore god henceforth wiff receaue no moare ſacrifices off beestes of vs as thou readeſt Hebre.x. Yf thou burne vnto god the bloud or fatt of beeſtes/to obtayne forgeueneſſe of ſynnes therby or that god ſhuld the better heare thy requeſt/then thou doeſt wronge vnto the bloude of chriſt/and chriſt vnto the is dead in vaine. For in him god hath promyſed not forgeueneſſe of ſynnes only/but alſo what ſoeuer we axe to kepe vs from ſynne and temptacion with aff. And what yf thou burne frankencens vnto him/what yf thou burne a cãdle/what yf thou burne thi chaſtite or virginite vnto him for the ſame purpoſſe / doeſt thou not like rebuke vnto chriſtes bloude? Moreouer yf thou offer gold ſyluer or any other good for the ſame entent / is there any differences? And even ſo if thou go in pilgrymage or faſtiſt or goeſt wolward or ſprĩcleſt thy ſelfe with holy water or els what ſoeuer dead it is/or obſerueſt what ſoeuer ceremonye it be for like meanynge/then it is like abhominacion. We muſt therfore bringe the ſalt of the knowlege of gods worde with aff oure ſacrifices/or els we ſhaff make no ſwete ſauoure vnto God thereof. Thou wilt axe me/ſhaff I vowe nothynge at aff? yes/gods

commaundement whiche thou hast vowed in thy baptyme. For what entent: verely for the loue of Christ whiche hath bought the with his blonde & made the sonne & heyre of god with him/ yͤ thou shuldest wayte on his will & cōmaundmentes and puryfye thy mēbres acordin geto yͤ same doctryne that hath puryfyed thyne harte/ for if the knowlege of gods worde haue not puryfyed thyne harte/ so that thou consentest vnto the lawe of god that it is righteousse & good and sorowest/ that thy membres mone the vnto the contrarye/ so hast thou no parte with Christe.

For yf thou repent not of thy synne/ so it is impossible that thou shuldest beleue that Christe had delyuered the from the daunger therof. Yf thou beleue not that Christ hathe delyuered the/ so is it impossible that thou shuldest loue goddes commaundementes. Yf thou loue not the commaundementes/ so is Christes sprete not in the whiche is the erneste off forgeuenesse of synne and of saluacion.

For scripture teacheth/ first repentaunce then fayth in Christ/ that for his sake synne is forgeuen to them that repent: then good workes/ whiche are nothynge saue the commaundement of god only. And the commaundemētes are nothinge els sauethe helpinge of oure neyghboures attheir neade & the tamyinge of oure mēbres that they myghte

be pure also as the harte is pure thorow hate of vice and loue of vertue as gods word teacheth vs which workes must procede out of faith: ý is/ I must do them for the loue which I haue to god for that greate mercye which he hath shewed me in christ/ or els I do them not in ý sight of god. And that I faynte not in the payne of the sleyinge of the synne that is in my flesh/ myne helpe is the promesse of the assistence of the power of god and ý comforte of the reward to come which reward I ascribe vnto the goodnesse/ mercye ād truith of the promiser that hath chose me/ cafled me/ taught me and geuen me the ernest therof/ ād not vnto the merites of my doenges or soferinges. For all that I do & soffre is but ý waye to the reward ād not the deseruinge thereof. As if the kinges grace shuld promesse me to defend me at whome in myne awne royalme yet the waye thyther is thorow the see wherin I might happlye soffre no litle trouble. And yet for all that/ yf I might lyue in rest when I come thither/ I wold think & so wold other saye/ that my paynes were well rewarded: which reward & benefyte I wold not proudlye ascribe vnto the merites of my paynes takynge by the waye: but vnto the goodnesse/ mercyfulnesse and constaunt truith of the kinges grace whose gifte it is and to whome ý prayse ād thanke thereof belongeth of duetye and right. So now a reward is a gift geuē

frelye of the goodnesse of the geuer and not of the deseruinges of the receauer. Thus it appeareth/that if I vowe what soeuer it be/ for any other purpossethen to tame my membres and to be an ensample of vertue ād edefynge vnto my neyghboure/ my sacrifice is vnsauery and cleane without salt and my lāpe without oyle and I one of the folysh virgins and shalbe shutt out from the feast of the bruydegrome when I thinke my self most sure to entre in.

Yf I vowe voluntary pouertye/this must be my purposse/that I wilf be content with a competent lyuinge which cometh vnto me ether by succession of myne elders or which I gette truly with my laboure in ministringe and doynge seruice vnto the comen welth in one office or in a nother or in one occupatyon or other/becausethat riches and honoure shall not corrupte my mynde and drawe myne harte from god/and to geue an ensample of vertue and edefynge vnto other and ỹ my neyghboure maye haue a lyuinge by me as well as I/if I make a cloke of dissimulacion of my vowe/laynge a net of fayned beggery to catch superfluous aboundaunce of ryches and hye degre ād authorite (a thorow the estimacion of false holinesse to fede and maītayne my sloxthfull ydlenesse with ỹ sweate/laboure/lādes/(a rentes of other mē (after ỹ ensample of oure spiritualtye) robbinge thē

oftheir faythes and god of his honoure turnynge vnto myne ypocrisye that confidence/ which shuld be geuē vnto ỹ promyses of god only/am I not a wilye fox & a rauenynge wolfe in a lābes skynne & a paynted sepulchre fayre without ād filthye with in? In like maner though I seke no worldlye promocyon therebye/yet if I do it to be iustifyed therwith ād to gett an hyer place in heauen/thinkynge that I do it of myne awne naturall strength & of ỹ naturall power of my frewill & ỹ euery man hath might euen soto doo and that they do it not is their faute & negligēce and so with the proude phareseye in cōparyson of my self despise the sinfull publicanes: what other thinge do I then eate ỹ bloude & fatt of my sacrifice devowringe ỹ my self which shuld be offered vnto god alone and his christe. And shortly what soeuer a man doeth of his naturall giftes/of his naturall witte/wisdom/vnderstondinge/reason/will/& good entent before he be otherwyse & cleane cōtrary taught of goddes spirete & haue receaued other witt vnderstondinge/reason ād will/is flesh/worldlye and wrought ī abominable blidnesse/with which a man can but seke him self/his awne profyte/glory & honoure/euē in very spirituall matters. As if I were alone in a wildernesse where no man were to seke profite or prayse of yet if I wold seke heuē of god there/I coude of myne awne naturall gyftes seke it no no

ther wayes then for the merites and deseruin
ges of my good workes and to entre therin
by a nother waye then by ỹ doze christ / which
were very theste / for christ is lozd ouer all and
what so euer any man wil haue of god / he
must haue it genen him frelye for christes sa-
ke. Now to haue heauen for myne awne de-
seruinge / is myne awne prayse and not chri-
stes. For I can not haue it by fauoure & gra-
ce in christ and by myne awne merites also:
For fregeuinge and deseruinge can not stōd
to gether.

Yf thou wilt vowe of thy goodes vnto god
thou must put salt vnto this sacrifice: that is
thou must minister knowlege in this drade
as Peter teacheth. ij. pet. i. Thou must put oy-
le of gods worde in thy lāpe & do it accordin-
ge to knowlege / if thou wayte for the comyn
ge of the bridegrome to entre in with him in
to his rest. Thou wilt hāge it about the ima-
ge to moue men to deuocyon. Deuocyon is a
feruent loue vnto gods cōmaūdmentes and
a desyre to be with god and with his euerla-
stinge promyses. Now shall the sight of soch
riches as are shewed at saynt thomas shryne
oz at walsingham moue a man to louethe cō
maundmētes of god better and to desyre to
be loosed from his flesh and to be with god /
oz shall it not rather make his pooze herte
sigh because he hath no soch at home and to
wysh parte of it in a nother place?

The preast shall haue it in gods stead. Shall the preast haue it? Yf the preast be bought with christes bloude/thē he is christes seruaūte & not his awne & ought therefore to feade christes flocke with christes doctryne & to ministre christes sacramētes vnto thē purely for very loue & not for felthy lucres sake or to be lord ouer thē as Peter teacheth .i.pet .v. & paule Actes.xx. Beside this christ is our es āds is a gifte geuen vs/& we be heyres of christ & of all that is christes Wherfore the preastes doctryne is oures & we heires of it/it is ỹ fode of oure soules. Therfore if he ministre it not truly ād frely vnto vs with out sekinge / he is a thefe & a soule murtherar: ād euen so is he if he take vppon him to fede vs & haue not wherewith. And for a like conclusyon because we also with all that we haue be christes/ therfore is the preast heyre with vs also of all that we haue receaued of god / wherfore in as moch as ỹ preast wayteth on ỹ worde of god ād is oure seruaunte therin/therfore of right we are his dettars & owe him a sufficyent liuinge of oure goodes/ād euen therto a wiffe of oure doughters owe we vnto him if he requyre her. And now when we haue appoynted him a sufficiēt liuinge/whether in tythes rentes or in yerelye wages/he ought to be cōtent & to require no more nor yet to receaue any more/but to be an ensample of soberneſſe & of dispysinge worldly thinges vnto the en-

sample of his paryssheonars.

Wilt thou vowe to offre vnto ỹ poore peoples that is pleasaunte in ỹ sight of god / for they be leste here to do oure almes apō in christes stead & they be ỹ right heyres of all oure abundaūce & ouerplus. Moreouer we must haue a scole to teach goddes worde ī (though it neded not to be so costely) & therfore it is lawfull to vowe vnto the buyldinge or mayntenaūce therof & vnto helpinge of all good werkes. And we ought to vowe to paye custome/ tolle/ rent & all maner duryes and what soeuer we owe: for that is gods commaundmēt

Yf thou wilt vowe pilgrimage/ thou must put salt therto in like maner if it shalbe accepted/ if thou vowe to go ād vyset the poore or to here gods worde or what soeuer edifieth thy soule vnto loue & good worke after knowlege or what soeuer god cōmaūdeth/ it is well done and a sacrifyce that sauoreth well ye will happlye saye/ that ye will go to this or ỹ place because god hath chosen one place more then a nother and will heare youre peticyon more in one place then a nother. As for youre prayer it must be accordīge to goddes worde. Ye may not desyer god to take vēgeaunce on him whō goddes worde teacheth you to pytye & to praye for. And as for ỹ other glose/ ỹ god will heare you more ī one place thē in a nother/ I suppose it sal infatuatum/ salt vnsauerye/ for if it were wisdome how coude

we excuse the deeth of steuē Actes. vij. which dyed for ỹ article that god dwelleth not in tē ples made with hādes we that beleue in god are ỹ temple of god sayth paule/ if a man loue god & kepe his worde he is the tēple of god & hath god presently dwellinge in him/ as witnesseth christ Johan. xiiij. sayēge: If a mā loue me he will kepe my worde/ & thē my father will loue him & we will come vnto him and dwell with him. And in the. xv. he sayth: if ye abyde in me and my wordes also abyde in you/ then axe what ye will & ye shall haue it. If thou beleue in christ & hast the promyses which god hath made the in thyne harte / thē go on pilgrymage vnto thyne awne harte ād there praye & god will heare ỹ for his mercy and truthes sake and for his sonne christes sake and not for a few stones sakes. What careth god for the temple? The very beestes in that they haue liffe in them be moch better then an hepe of stonnes couched to gether.

To speake of chastite/ it is a gift e not geuen vnto all persones testifyeth both christ and also his apostle Paule/ wherfore all persones maye not vowe it. Moreouer there be causes wherfore many persones maye better lyue chast at one tyme then at a nother. Many maye lyue chast at twentye and thirtye for certayne colde diseases folowinge them/ which at. xl. when their helth is come can not do so. Many be occupyed with wylde

phantasyes in their youth ỹ they care not for mariage which same when they be warẽ sad shalbe greatly desyrouse/ytis a daungerous thynge to make synne where none is ād to for swere ỹ benefyte of god & to bynde thy self vn der payne of dānacyon of thy soule that thou woldest not vse the remeadye that god hath created if nead requyred . ¶ Another thinge is this/ bewarethat thou gett the not a fal se fayned chastite made with ỹ vngodly per swasions of saynte Hierō or of Guide in his fylthye boke of the remedye agenst loue/ lest when thorow soch imaginacyons thou hast vtterlye despysed/defyed ād abhorred all vo man kynde/thou come in to soch case thorow the fircewrath of god/ỹ thou canst nether ly ue chast nor fynde in thy harte to marye ād so be cōpelled to faule into the abhominacion of the pope agenst nature and kynde.

¶ Moreouer god is a wyse father & knoweth all ỹ infirmityes of his children & also mercy full/ād therfore hath created a remedye wit hout synne ād geuen therto his fauoure and blessinge. Let vs not be wyser then god with oure ymaginacyōs nor tēpte him/ for as god ly chastite is not euery mās gyfte: euen so he ỹ hath it to daye hath not power to continue it at his awne pleasure/ nether hath god promy sed to geue it him stiff & to cure his infirmy tyes with out his naturall remcadye no mo re then he hath promysed to slake his hongre

with out meate or thirst with out drinke.
Wherfore other let all thinges bydefre as wi
se god hath created them & nother vowe that
which god requyreth not nor forswere that
which god permitteth the with his fauoure
and blessinge also: or els if thou wilt neades
vowe/then vowe godly & vnder a cõdityon / ỹ
thou wilt contynue chast/so longe as god ge=
ueth the ỹ gyfteād as longe as nether thyne
awne necessyte nether cheryte toward thy nei=
ghboure nor ỹ authorite of thẽ vnder whose
power thou arte dryue ỹ vnto the contrarye.

The purposse of thy vowe must be salted
also with ỹ wisdom of god. Thou mayest not
vowe to be iustefyed therbye or to make satis=
faction for thy synnes or towynne heauẽ nor
an hyer place: for then didest thou wrõge vn=
to the bloude of christ & thy vowe were playue
Idolatrye & abhominable in ỹ sight of god.
Thy vowe must be only vnto ỹ furtheraunce
of ỹ commaũdmẽtes of god/ which are as I
haue sayde nothinge but ỹ taminge of thy mẽ
bres & the seruice of thy neyghboure: that is
if thou thyncke thy backe to weake for the bur
then of wedlocke & ỹ thou canst not rule thy
wiff/children seruaũtes and make prouision
for thẽ godlye & with out ouermoch busyenge
and vnquyetyngethy selfād drounynge thy
self in worldly busynessevnchristenlye or that
thou canst serue thy neyghboure in some offi
ce better beynge chast then maryed. And then

thy vowe is good ¶ lawfull. And euē so must thou vowe abstinēce of meates ¶ drynkes so far forth as it is profitable vnto thy neyghbours ¶ vnto ỹ tamīge of thy flesh: But thou mayst vowe nether of them vnto ỹ sleynge of thy bodye. As Paule cōmaūdeth tymothe to drincke wyne ¶ no moare water because of his diseases. Thou wilt saye ỹ timothy had not happlye forsworne wyne. I thinke the same and that the apostles forsware not wedlocke though many of them lyued chast nother yet any meate or drincke/ though they absteyned from thē/ ¶ that it were good for vs to folow their ensample. How beit though I vowe ¶ swere ād thynke on none exceptyon/ yet is the breakynge of gods cōmaūdmētes except ¶ all chaunces that hāge of god. As if I swere to be in a certayne place at a certayne houre to make a louedaye with out exception/ yet if the kinge in the meane tyme commaunde me a nother waye/ I must goo by gods commaūdment ād yet breake not myne othe. And in like case if my father and mother be seke and requyre my presence/ or if my wiff/ children or houshold be visited that my assistence be requyred/ or if my neyghbours house be a fyre at the same houre and a thousand soch chauncesin which all I breake myne oth and am not forsworne and so forth. Read godsword diligently and with a good herte and it shall teach the all thynges.

The four

the boke of Moses called Numeri.

¶ The. iiij. boke of Moses / called Numeri.

AND the Lorde spake vnto Moses in the wildernesse of Sinai / in the tabernacle of witnesse / the fyrst daye of the seconde moneth / and in the seconde yere after they were come out of ỹ londe of Egipte sayenge: take ye the summe of al the multitude of the childern of Israel / in their kynredes and housholdes of their fathers and numbre thē by name all that are males / poll'e by polle / frō. xx. yere & aboue: euen all ỹ are able to goo forthe in to warre in Israell / thou & Aarō shall nūbre thē in their armies / & with you shalbe of euery trybe a heed man in the house of his father.

And these are the names of ỹ mē ỹ shall stande with you: in Rubē / Elizur ỹ sonne of Sedeur: In Simeō / Selumiel ỹ sonne of Surisadai: In ỹ trybe of Juda / Nahesson ỹ sonne of Aminadab: In Isachar / Nathaneel ỹ sonne of Zuar: In Sebulō / Eliab ỹ sonne of Helō. And mōge ỹ childern of Joseph: In Ephraī / Elisama ỹ sonne of Amihud: In Manasse / Gamaliel ỹ sōne of Pedazur: In Benjamin / Abidan the sonne of Gedeoni: In Dan / Ahieser the sonne of Ammisadai: In Asser / Pagiel the sonne of Ochran: In Gad / Eliasaph the sōne of Deguel: In Naphtaly / Ahira the sonne of Enan.

These were councelers of the congregacion and lordes in the trybes of their fathers & captaynes ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregacion together/the fyrst daye of the seconde moneth/ and reckened them after their byrth & kinredes and houses of their fathers by name frō. xx. yere & aboue hed by hed: as the Lorde cōmaunded Moses/ euē so he numbred them in ỹ wildernesse of Sinai.

And the childern of Ruben Israels eldest sonne in their generacions/ kynredes ād houses of their fathers / whē they were numbred euery man by name/ all that were males frō xx. yere and aboue / as many as were able to goo forth in warre: were numbred in the trybe off Ruben/ xlvi. thousande and fyue hundred.

Among the childern of Simeon: their generacion in their kynredes and houses of their fathere (when euery mans name was tolde) of all the males from. xx. yeres and aboue/ whatsoeuer was mete for the warre: were numbred in the trybe of Simeon. lix. thousande and. iij. hundred.

Amonge the childern of Gad: their generacion in their kynredes and housholdes of their fathers/ when thei were tolde by name/ frō xx. yere and aboue/ all that were mete for the warre: were numbred in the tribe of Gad. xlv

thousande/sixe hundred and fyftie.

Amonge the childern of Juda: their generacion in their kinredes and houses of their fathers (by the numbre of names) from. xx. yere and aboue/all that were able to warre/ were tolde in the trybe of Juda. lxxiiij. thousande and sixe hundred.

Amonge the childern of Isachar: their generacion/in their kinredes and houses of their fathers (when their names were counted) from. xx. yere ād aboue/what soeuer was apte for warre: were numbred in ỹ trybe of Isachar. liiij. thousande and. iiij. hundred.

Among the childern of Sebulon: their generacion/in their kynredes and houses of their fathers (after the numbre of names) from xx. yere and aboue/whosoeuer was mete for the warre: were counted in ỹ trybe of Sebulō lvij. thousande and. iiij. hundred.

Amonge the childern of Joseph: fyrst amōge the childern of Ephraim: their generacion/in their kynredes and houses of theyre fathers (when the names of all that were apte to the warre were tolde) from. xx. yeres and aboue: were in numbre in the trybe off Ephraim/xl. thousande and syxe hundred.

Amonge the childern of Manasse: their generacion/in their kynredes and houses of their fathers (when the names of all ỹ were apte to warre were tolde) from. xx. and aboue

were numbred in the tribe of Manasse. xxxij thousand and two hundred.

Amonge the childern of Ben Jamin: their generacion/ in their kynredes and houses of their fathers (by the tale of names) from twentye yere and aboue of all that were mete for warre/ were numbred in the trybe off Ben Jamin. xxxv. thousande/ and. iiij. hundred.

Amonge the childern of Dan: their generacion in theyr kynredes and houses off theyr fathers (in the summe of names) off all that was apte to warre from twentye yere and aboue/ were numbred in the trybe of Dan. lxij. thousande and. vij. hundred.

Amonge the childern of Aser: their generacyon/ in their kynredes & houses of their fathers (when thei were summed by name) from. xx. yeres & aboue/ all that were apte to warre were numbred in the tribe of Aser. xli. thousande and. v. hundred.

Amōge the childern of Nepthali: their generacion/ in their kynredes & houses of their fathers (when their names were tolde) from xx. yeres ād aboue/ what soeuer was mete to warre: were numbred in the trybe of Nephtali. liij. thousande and. iiij. hundred.

These are the numbres which Moses ād Aarō numbred with .xij. princes of Israel: of euery house of their fathers a man. And all the numbres of the childern of Israel/ in

the housses of their fathers / from twentye yere and aboue / what soeuer was mete for the warre in Israell / drewe vnto the summe of syx hundred thousande / fyue hundred and .l. But the leuites in the tribe off their fathers were not numbred amonge them.

And the Lorde spake vnto Moses sayenge only se that thou numbre not the tribe of Leui / nether take the summe of them amonge the childern of Israel. But thou shalt appoynte the leuites vnto the habitacio of witnesse / and to all the apparell thereof and vnto all that longeth thereto. For they shall bere the tabernacle and all the ordinaunce thereof / and they shall ministre it and shall pitche their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it doune: and when the tabernacle is pitched / they shall sett it vpp: for yf any straunger come nere / he shall dye. And the childern of Israel shall pitch their tentes / euery man in his owne companye and euery mā by his awne standert throrow out all their hostes.

But the leuites shall pitche rounde aboute the habitacion of witnesse / that there fall no wrath vpon the congregacion of the childrē of Israel / and the leuites shall wayte apon the habitacion of witnesse. And the childern of Israel dyd acordinge to all that the Lord commaunded Moses.

AND the Lorde spake vnto Moses and Aaron sayenge: The childern of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses/a waye from the presence of the tabernacle of witnesse,

On the east syde towarde the rysynge of ÿ sonne/shall they of the standert of the hoste of Juda pitch with their armes: And Nahesson the sonne of Aminabab shalbe captaine ouer the sonnes of Juda. And his hoste and the numbre of them. lxxiiij. thousande and. vi hundred. And nexte vnto him shall the trybe of Issachar pitche and Nathaneel the sonne of Znar captayne ouer ÿ childrē of Issachar: his hoste and the numbre of them. liij. thousande and. iij. hundred. And than the trybe of Zabulon: with Eliab the sonne of Helon/ captayne ouer the childern of Zabulon / and his hoste in the numbre of them: lvij. thousande and. iij. hundred. So that all they that perteyne vnto the host of Juda/ are an hundred thousande. lxxvi. thousande cōd. iij. hundred in their companies: and these shall go in the forefront/ when they iourney.

And on the southsyde/ the standert of the hoste of Ruben shall lye with their companyes and the captayne ouer the sonnes of Ruben/ Elizur the sonne of Sedeur/ād his hoste and the numbre of them. xlvi. thousande/

and. v. hundred. And fast by him shall ye try
be of Simeon pitche/and the captayne ouer ye
sonnes of Simeon. Selumiel the sonne of zu
ri Sadai/ ¶ his hoste and the nũbre of them
lix thousande and. iij. hundred And the trybe
of Gad also: And the captayne ouer the son=
nes of Gad/Eliasaph the sonne of Seguel
and his hoste and the numbre of them. xlv.
thousande. vi. hundred and. l. So that all ye
numbre that pertayne vnto the hoste of Ru=
ben/are an hundred thousande. li. thousande
iiij. hundred ¶ fyftie / with their companyes/
and they shall be the seconde in the iourney

And the tabernacle of witnesse with the ho
ste of the leuites/shall goo in the myddes of ye
hostes: as they lye in their tẽtes/euen so shall
they procede in the iurney/ euery man in his
quarter aboute their standertes

On the west syde/the standarte and the ho
ste of Ephraim shall lye with their compani=
es. And the captayne ouer the sonnes of Ep=
hraim/Elisama the sonne of Amihud: ¶ his
hoste and the numbre of them. xl. thousande ¶
v. hundred. And fast by him / the trybe of
Manasse/and the captayne ouer the sonnes
of Manasse/Gamaleel ye sonne of Peda zur
and his hoste and the numbre of them. xxxij.
thousande and. ij. hundred. And the trybe of
Ben Jamin also: and the captayne ouer the
sonnes of Ben Jamin / Abidan the sonne of
Gedeoni/ad his hoste and the numbre of the

xxxv. thousande and. iiij. hundred. All the nū
bre that perteyned vnto the hoste of Ephra
im/were an hundred thousand. viij. thousan
de and an hundred in their hostes: and they
shalbe the hyde in the iurneye

And the standert and the hoste of Dan
shall lye on the north syde with their compas
nyes: & the captayne ouer ỹ childrē of Dan/
Ahiezer the sonne of Ammi Sadai: and his
hoste and the nūbre of them. lxij. thousande &
vij. hundred. And fast by him shall the trybe
of Asser pūche: and the captayne ouer the sōs
nes of Asser/Pagiel the sonne of Ochran: &
his hoste & the nūbre of them. xli. thousande &
v. hundred. And the trybe of Naphtali also/
and the captayne ouer ỹ childern of Naphta
li: Ahira the sonne of Enan: & his hoste and
the nūbre of them. liij. thousande & iiij. hūdred
So ỹ the hole nūbre of all' that perteyned vn
to ỹ hoste of Dan/was an hūdred thousande
lvij. thousande & vi. hūdred. And they shalbe
the last in ỹ iurney with their stādertes.

These are ỹ sūmes of ỹ childern of Ysrael
in the houses of their fathers: euen all the nū
bres of the hostes with their cōpanies. vi. hūs
dred thousande. iij. thousande. v. hūdred and
fyftie. And yet ỹ leuites were not nūbred amō
ge the childern of Ysrael/as the Lorde com
maunded Moses. And ỹ childern of Ysrael
dyd accordynge to all that the Lorde cōmaū
ded Moses/& so they pitched with their stan

dertes/and so they iurneyd: euery man in his kynred/and in the housholde of his father.

¶ The. iij. Chapter.

These are the generacions of Aaron and Moses/when the Lorde spake vnto Moses in mount Sinai/and these are the names of the sonnes of Aaron: Nadab the eldest sonne/ and Abihu Eleazar and Ithamar. These are the names of the sonnes of Aaron which were preastes anoynted and their handes fylled to mynistre but Nadab and Abihu dyed before the Lorde/as they broughte straunge fyre before the Lorde in the wylderneſſe of Sinai/ and had no childern. And Eleazar and Ithamar mynistred in the syght of Aaron their father.

And the Lorde spake vnto Moses saynge bringe the trybe of Leui / and set them before Aaron the preast/and let them serue him ād wayte apon him & apon all the multitude/ before the tabernacle of witnesse / to doo the seruyce of the habitacion. And they shall wayte apō all' ẏ apparell of ẏ tabernacle of witnesse & apon ẏ childern of Ysrael / to doo ẏ seruyce of the habitaciō. And thou shalt geue the leuites vnto Aaron & his sonnes / for they are geuen vnto him of ẏ childern of Ysrael. And thou shalt appoīte Aarō & his sonnes to wayte on their preastes office: & the straūger ẏ cometh nye/shall' dye for it.

And ẏ Lorde spake vnto Moses saynge: beholde / I haue takē the leuites frō amonge ẏ

childern of Yſrael/for all the firſtborne that openeth the matryce amonge the childern of Yſrael/ſo that the leuites ſhall be myne: becauſe all the firſt borne are myne: for ỳ ſame daye that I ſmote all the fyrſtborne in the lande of Egipte/I halowed vnto me all the firſtborne in Yſrael/both man and beeſt/and myne they ſhall be: for I am the Lorde.

And the Lorde ſpake vnto Moſes in the wilderneſſe of Sinai ſayenge: Numbre the childern of Leui in ỳ houſſes of their fathers and kynredes/all ỹ are males from a moneth olde and aboue. And Moſes numbred them at the worde of the Lorde/as he was cõmaũded. And theſe are ỳ names of ỳ childrẽ of Leui: Gerſon/ Cahath & Merari. And ỳ ſe are the names of the childern of Gerſon in their kynredes: Libni and Semei. And the ſõnes of Cahath in their kynredes were Amram. Jezehar. Hebron and Vſiel. And the ſonnes of Merari in their kynredes were Maheli and Muſi. Theſe are the kynredes of Leui in the houſſes of their fathers.

And of Gerſon came the kynred of ỳ Libnites and the Semeites/which are the kynredes of the Gerſonites. And ỳ ſumme of them (when all the males were tolde) from a moneth olde and aboue/were. vij. thouſande and fyue hundred. And the kynredes of the Gerſonites pitched behynde the habitacion weſtwarde. And the captayne of the moſt awncient

houſſe amonge ỹ Gerſonites/was Eliaſaph the ſonne of Lael. And the office of the childern of Gerſon in the tabernacle of witneſſe was the habitacion and the tente with the coueringe theroff and the hangynge of the dore of the tabernacle of witneſſe/and the hangynges of the courte/and the curtayne of the doze of the courte: which courte went rounde aboute the dwellynge/and the alter/ and the cozdes ỹ perteyned vnto all the ſeruyce therof

And of Cahath came the kynred of ỹ Amramites and the kynred of the Jezeharites & of the Hebronites and of the Vſielites: And theſe are the kynredes of ỹ Cahathites. And the numbze of all the males from a moneth olde and aboue/was. viij. thouſande and ſixe hundzed: which wayted on ỹ holy place. And the kynred of the childern of Cahath / pitched on ỹ ſouth ſyde of ỹ dwellynge And ỹ captayne in ỹ moſt auncyent houſſe of the kynredes of the Cahathites/was Elizaphan the ſonne of Vſiel/and their office was: the arcke/the table / the candelſticke / and the alter and the holy veſſels to miniſtre with and the vayle with all that ſerued thereto. And Eleazar ỹ ſonne of Aaron the preaſt/ was captayne ouer all the captaynes of the Leuites / and had the ouer ſyghte of them that wayted vppon the holy thynges.

And of Merari came the kynredes of the Mahelites and of the Muſites: and theſe

are the kynredes of the Merarites. And the nũbre of them (when all the males frȝ a moneth olde ād aboue was telde) drewe vnto .vi. thousande .v. hundred. And ỹ captayne of the most auncient house amonge the kynredes of the Merarites/was Zuriel the sonne of Abihail which pitched on the north syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of ỹ dwellynge & the barres/pilers with the sokettes thereof/ and all the instrumẽtes there of & all that serued thereto: & the pilers of the courte rounde aboute and their sokettes / with their pynnes & cordes. But on ỹ fore front of ỹ habitaciõ ād before the tabernacle of witnesse eastwarde/ shall Moses and Aaron & his sõnnes pytch and wayte on the sanctuary in the steade of ỹ childern of Ysrael. And the straunger ỹ cometh nye/ shall dye for it. And the hole summe of the leuites which Moses & Aaron nũbred/ at ỹ cõmaũdmẽt of ỹ Lorde throrowout their kynredes euen/ of all ỹ males of a moneth olde & aboue/ was .xxij. thousande.

And the Lorde sayde vnto Moses: Numbre all ỹ firstborne that are males amõge the childern of Ysrael/ frõ a moneth olde & aboue and take ỹ numbre of their names. And thou shalt appoynte ỹ leuites to me the Lorde / for all the firstborne amõge ỹ childern of Ysrael and the catell of ỹ leuites for the firstborne of the childern of Ysrael. And Moses nũbred

as ỹ Lorde cõmaũded him/ all the firstborne
of ỹ children of Ysrael. And all the firstborne
males/in ỹ summe of names/ from a moneth
olde and aboue/were numbred. xxij. thousan
de. ij. hundred and. lxxiij.

And the Lorde spake vnto Moses sayen
ge: take the lenites for all the fyrstborne of the
children of Israel/ād the catell of the lenites
for their catell: & the lenites shalbe myne whi
che am the Lorde. And for the redemynge of
the two hundred and .lxxiij. whiche are moo
than the lenites in the firstborne of the childs
ren of Israel/ take. v. sycles of euery pece/ af
ter the sycle of ỹ holy place. xx. geras the sy
cle. And geue ỹ money wherewith the odde
numbre of them is redemed/ vnto Aaron ād
his sonnes. And Moses toke the redempciõ
money of the ouerplus that were moo then
the lenites/ amonge the firstborne of the chil
dern of Israel: & it came to a thousande. iij.
hundred & .lxv. sycles/ of the holye sycle. And
he gaue that redempcionmoney vnto Aaron
& his sonnes at the worde of the Lorde/ euen
as the Lorde commaunded Moses.

¶ The. iiij. Chapter.

AGayn ỹ Lord spake vnto Moses & Aarõ
& bade thẽ take ỹ summe of ỹ children of
Cahath frõ amonge ỹ sonnes of leui/ in their
kynredes and houses of their fathers/ from
xxx. yere and aboue vntill fyftie/ all that
were able to warre/ for to doo the worke in

the tabernacle of witnesse: euen in the most holy place. And when ỹ hoste remoueth/Aaron ād his sonnes shall come and take doune the vayle and couer the arcke of witnesse therewith/and shall put there on a couerynge of taxus skynnes/and shall spreade a cloth ỹ is altogether of Jacyncte aboue all/and put the staues thereof in. And apon the shewe table/they shall spreade a cloth of Jacyncte/and put thereō/the dishes/spones/flat peces and pottes to pourewith/and the dayly bred shal be thereon: and they shall spred apon them a couerynge of purple/and couer the same with a couerynge of taxus skynnes/and put the staues thereof in.

And they shall take a cloth of Jacyncte & couer the candelsticke of light and hir lāpes and hir snoffers and fyre pannes and all hir oyle vessels which they occupye aboute it/& shall put apon her and on all hir instrumentes/a couerynge of taxus skynnes/and put it apon staues. And apon the golden alter they shall spreade a cloth of Jacyncte/and put on hir staues. And they shall take all the thinges which they occupye to minystre with in ỹ holy place/& put a cloth of Jacyncte apon them and couer them with a couerynge of taxus skynnes and put them on staues. And they shall take a waye the asshes out of the alter/and spreade a scarlet cloth thereon: & put abon it/the fyre pannes/the flesh hokes/the shos

uels/the basens and all that belongeth vnto the alter/and they shall spriede apon it a couering of taxus skynnes and put on the staues of it.

And when Aaron and his sonnes haue made an ende of coueryngethe sanctuary ād all the thinges of the sanctuarye/agenst that the hoste remoue/then the sonnes of Cahath shall come in forto bere/ and so let them not twich the santuary lest they dye. And this ys the charge of the sonnes of Cahath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preast/shall haue the charge to prepare oyle for the lightes and swete cens/ & the dayly meatofferynge and the anoyntinge oyle/and the ouersyghte of all the dwellynge and of all that therein is:both ouer the sanctuary & ouer all that pertayneth thereto.

And the Lorde spake vnto Moses & Aaron sayenge:destroye not the tribe of the kynredes of the Caharhites/from amonge the leuites. But thus doo vnto them that they maye lyve and not dye/whē they goo vnto ỹ most holy place. Aaron and his sonnes shall goo in and put them/euery man vnto his seruyce and vnto his burthen. But let them not goo in to se when they couer the sanctuarye/ lest they dye.

And the Lorde spake vnto Moses sayenge Take the summe of the childern of Gerson/ in the houses of their fathers ād in their kyn

redes: from .xxx. yere and aboue / vntyll .l. all that are able to goo forth in warre / for to doo seruyce in the tabernacle of witnesse. And this is the seruyce of the kynred of the Gersonites / to serue and to beare. They shall bere the curtaynes of the dwellynge and the roffe of ỹ tabernacle of witnesse and his couerynge ād the coueryng of taxus skynnes that is an hye aboue apon it / and the hangynge of the doze of the tabernacle of witnesse: and the hangynge of the gate of the courte and the hangynge of the gate of the courte that is rounde aboute the dwellynge and the altare / and the cordes of them / and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes / shall all the seruyce of the childern of the Gersonites be done / in all their charges and in all their seruyce / and ye shall appoynte them vnto all their charges that they shall wayte apō. And this is the seruyce of the kynred of the childzen of the Gersonites in ỹ taberuacle of witnesse / and their wayte shalbe in the honde of Ithamar the sonne of Aaron the preast.

And thou shalt numbre the sonnes of Merari in their kynredes and in the houses of their fathers / from .xxx. yeres and aboue vnto .l. All that is able to goo forth in warre / to doo the seruyce of the tabernacle of witnesse.
And this is the charge that they must ways

te vppon in all that they must serue in the ta
bernacle of witnesse: The bordes of the dwel
lynge/and the barres / pylers/and sokettes
thereof/and the pylers of the courte rounde
aboute/and their sokettes/pynnes and cor
des with all that pertaynyth and serueth
vnto them .And by name ye shall re
ken the thynges that they must wayte apon
to bere. Thys is the seruyce of the kyn
reddes of the sonnes of Merari in all theyr
seruyce in the tabernacle of witnesse by the
hande of Ithamar the sonne of Aaron the
preast.

And Moses and Aaron and the princes
of the multitude numbred the sonnes of the
Cahathites in their kynredes and houses
of theire fathers / from .xxx. yere and aboue
vnto fyftie/all that were able to goo forth in
the hoste and to do seruyce in the tabernacle
of witnesse. And the numbre of them in
their kynredes were two thousande / seuen
hundred and .l. These are the numbres of
the kynredes of the Cahathites / of all that
dyd seruyce in the tabernacle of witnesse/
why che Moses and Aaron dyd numbre at
the commaundment of the Lorde by the hā
de of Moses.

And the sonnes of Gerson were num
bred in their kynredes and in the houses of
their fathers/from .xxx. yere vp vnto fyftye/

all that were able to goo forth in the hoste for to doo seruyce in the tabernacle of witnesse. And the numbre of them in their kynredes/ and in the houses of their fathers/was two thousande/sixe hundred and xx. This is the numbre of the kynredes of the sonnes of Gerson / of all that dyd seruyce in the tabernacle of witnesse / which Moses and Aaron dyd numbre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were numbred in their kynredes and in the houses of their fathers/from.xxx. yere vp vnto fyftie. all that were able to goo forth with the hoste/to do seruice in ỹ tabernacle of witnesse. And the numbre of them was in theyr kynredes/three thousande and two hundred. This is the numbre of the kynredes of ỹ sonnes of Merari / whiche Moses and Aaron numbred at the byddynge of the Lorde /by ỹ hande of Moses.

The whole summe which Moses / Aaron and the lordes of Israell numbred amonge the lenites in their kynredes and housholdes of their fathers/from.xxx. yere vpp vnto .l. euery man to doo his office and seruyce and to bere his burthen in the tabernacle of witnesse: was. viij. thousande/fyue hundred ād lxxx. which they numbred at the commaundement of the Lorde by the honde of Moses euery man vnto his seruyce and burthen: as

the Lorde commaunded Moses.

¶ The. fyfte Chapter.

AND the Lorde spake vnto Moses sayenge: commaunde the childern of Israel that they put out of the hoste / all the lepers and all that haue yssues and all that are defyled apon the deed / whether they be males or females ye shall put them out of the hoste / that they defyle not therentes amōge which I dwell. And the childern of Israel dyd so / and put them out of the hoste: euen as the Lorde cōmaunded Moses / so dyd the childern of Israel.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel: whether it be man or woman / whē they haue synned any maner of synne which a man doeth wherewith a man trespaseth agenst the Lorde / so that the soule hath done amysse: then they shall knowlege their synnes which they haue done / and restore a gayne the hurte that they haue done in the hole / and put the fyfte parte of it moare therето / and geue it vnto him whom he hath trespased agenste. But and yf he that maketh the amendes haue no man to doo it to / then the amendes that is made shalbe the Lordes and the preastes / besyde the ram of the attonement offerynge where with he maketh an attonemēt for hymselfe

Yf ye haue false gotten goodes & no mā to restore it vnto / then bringe it vnto ỹ pope ād he wil dispēce with it

And all heueofferynges of all the halowed thinges which the childern of Israel bryngе vnto the preaste/shalbe the preasties/and euery mans halowed thinges shalbe his awne/but what soeuer any man geueth the preast/it shalbe the preastes.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israell and saye vnto them. Yf any mans wyfe goo a syde and trespase agaynst hym/so that another man lye with her fleshely and the thynge be hydd from the eyes of hir husbonde and is not cometo lighte that she is defyled(for there is no witnesse agenst her) in as moche as she was not taken with the maner/and the spirite of gelousye commeth apon him and he is gelouse ouer his wyfe and she defyled/Or happely the spirite of gelousye commeth apon him/and he is gelouse ouer hys wyfe and she yet vndefyled. Then let hyr husbonde bringe her vnto the preaste and bryngе an offerynge for her: the tenthe parte of an Epha of barlye meele/but shall poure none oyle therevnto/nor put frankencens thereon: for it is an offerynge of gelousye/and an offerynge that maketh remembraunce of synne.

And let the preast bryngе her and sett her before the Lorde/and let him take holy water in an erthen vessell of the dust that is in the flore of the habyracyon/and put it in to the

water. And the preast shall set the wyfe before the Lorde and vncouer hir heed / and put the memoryall of the offerynge in hyr handes which is the gelousye offerynge / and ye preast shall haue bytter and cursynge water in his hande / and he shall coniure her and shall saye vnto her. Yf no man haue lyen wyth the nether haste gone asyde / and defyled thy selfe behynde thy husbonde / then haue thou no harme of this bytter cursynge water.

But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath lyen with the besyde thyne husbonde (and let the preaste coniure her with the coniuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thye rotte / and thy bely swell and thys bytter cursynge water goo in to the bowels of the / that thy bely swell and thy thye rotte / and the wyfe shall saye Amen Amen.

And the preast shall wrytte this curse in a byll and wasshe it out in the bytter water. And when the cursynge water ys yn her that it is bytter / then let the preast take the gelousy offerynge out of the wyfes hande / and waue it before the Lorde / and brynge it vnto the altare: and he shall take an hande

fulle off the memoryall offerynge and burne it apon the alter / and then make her dryncke the water and when he hath made her dryncke the water. Yf she be defyled and haue tres paſed agenſt her huſbond / then ſhall the curſynge water goo in to her and be ſo bitter / yͤ hir bely ſhall ſwell and hir thye ſhall rotte / & ſhe ſhalbe a curſe amonge hir people. And yf ſhe be not defyled but is cleane / then ſhe ſhall haue no harme / but that ſhe maye conceaue.

This is the lawe of gelouſye / when a wyfe goeth a ſyde behynde hyr huſbonde ād is defyled / or when the ſpirite of gelouſye cometh apon a man / ſo that he is gelouſe ouer his wife: then he ſhall bringe her before the Lorde / and the preaſt ſhall miniſtre all this lawe vnto her / & the man ſhalbe giltleſſe / & the wyfe ſhall bere hir ſynne.

¶ The. vi. Chapter.

AND the Lorde ſpake vnto Moſes ſynge: ſpeake vnto yͤ childrē of Iſrael & ſaye vnto them: when ether man or woman appointeth to vowe a vowe of abſtinence for to abſtene vnto the Lorde / he ſhall abſtene from wyne and ſtronge drynke / and ſhall drynke no vynegre of wyne or of ſtronge drynke / nor ſhal drynke what ſoeuer is preſſed out of grapes: & ſhal eate no freſh grapes nether yet dry

ed/as lõge as his abstinẽce ẽdureth. Moreo-
uer he shall eate nothyng ẏ is made of the vy-
nette/no not so moch as ẏ cornels or the huske
es the grape.

And as longe as the vowe of his abstinẽ-
ce endureth/there shall no rasure nor sheres
come apon his heed / vntill his dayes be out
which he fasteth vnto the Lorde/and he shal
be holy and shall let the lockes of his heer gro
we. As longe as he abstenceth vnto the Lorde
he shall come at no deed bodye: he shall not
make him selfe vncleane at the deeth of his fa
ther/mother/brother or syster. for the abstinẽ
ce of his God is apon his heed. And therfo-
re as longe as his abstynence lasteth/he shal
be holy vnto the Lorde.

And yf it fortune that any man by chaunce
dye sodenly before him / and defyle the heed
of his abstinẽce/then must he shaue his heed
the daye of his clẽsynge: euen the seuenth daye
he shall shaue it. And the eyghte daye he shall
bringe. ij. turtels or. ij. yonge pigeons to the
preast/vnto ẏ dore of ẏ tabernacle of witnesse
And ẏ preast shall offer the one for a synoffe-
rynge and the other for a burntofferynge &
make an atonement for him/as concernynge
that he synned apon the deed / and shall also
halowe his heed the same daye and he shall
abstene vnto the Lorde the tyme of his abstis
nencye/and shall bringe a lambe of an yere
olde for a trespace offerynge: but the dayes ẏ

were before are lost / because his abstinence was defyled. ¶ This is the lawe of the abstayner / when the tyme of his abstinēce is out. he shalbe brought vnto ỹ dore of ỹ tabernacle of witnesse & he shall bryng his offeryng vnto ỹ Lord: an he lābe of a yere olde without blemysh for a burntofferynge & a shelambe of a yere olde without blemysh for a synofferynge / a ram without blemysh also for a peaseofferynge / & a basket of swete breed of fyne floure myngled with oyle & wafers of swete bred anoyntyd with oyle with meatofferynges ād drynkofferynges that longe thereto.

And the preast shall bryng him before ỹ Lorde & offer his synofferynge & his burntofferynge / & shall offer ỹ ram for a peaseoffe rynge vnto ỹ Lorde with the basket of swete brede / ād the preast shall offer also his meat offerynge & his dryncksofferynge. And ỹ abstayner shall shaue his heed in ỹ dore of ỹ tabernacle of witnesse ād shall take the heer of his sober heed & put it in ỹ fyre which is vnder the peaseofferynge. Then the preast shall take the sodden shulder of ỹ ram ād one swete cake out of ỹ basket & one swete wafer also ād put them in the hāde of the abstayner after he hath shauē his abstinēce of / & the preast shall wauethem vnto the Lorde / which offerynge shalbe holy vnto the preast with ỹ wauebrest and heue shulder: & then the abstayner maye drynke wyne. This is the lawe of the abstey-

ner which hath vowed his offeryng e vnto ỹ Lorde for his abstynence/besydes that his hãde can gete And acordyng to the vowe which he vowed/euen so he must doo in the lawe of his abstinence.

And the Lorde talked with Moses sayenge: speake vnto Aaron and his sonnes sayẽge: of this wise ye shall blesse the childern of Ysrael saynge vnto them.

The lorde blesse the and kepe the.

The lorde make his face shyne apon the & be mercyfull vnto the.

The lorde lifte vpp his countenaunce apõ the/and geue the peace For ye shall put my name apon the childern of Ysrael/that I maye blesse them.

Here of ye se that Aarõ / wher he lift vpp his hande and blessed the people/ was not dumme as oure bisshopes be.

¶ The. vij. Chapter.

And when Moses had fulfilled vp the habitacion and anoynted it ād sanctifyed it and all the apparell there of/and had anoynted and sanctifyed ỹ alter also and all the vessels there of: then the prynces of Ysrael heedes ouer the houses of their fathers which were the lordes of the trybes that stode ād numbred / offered ād broughte their giftes before the Lorde sixe couered charettes and .xij. oxen: two and two a charet and an oxe euery man/and they broughte them before the habitacion.

And the Lorde spake vnto Moses sayngе take it of them and let them be to do the seruy-ce of ỹ tabernacle of witnesse / and geue them vnto the leuites / euery man acordynge vnto his office And Moses toke the charettes ād the oxen/ & gaue them vnto the leuites: ij. cha-rettes and. iiij. oxen he gaue vnto the sonnes of Gerson acordynge vnto their office. And iiij. charettes and eyght oxen he gaue vnto ỹ sonnes of Merari acordynge vnto their offi-ces/vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cahath he gaue none/for the office that per-teyned to them was holy/ & therfore they must bere vppon shulders.

And the princes offered vnto the dedyca-tynge of the alter in the daye ỹ it was anoyn-ted/ and brought their gifres before the alter And the Lorde sayde vnto Moses: let the prin-ches bryng etheir offerynges/euery daye one pryncc/vnto the dedicatynge of the alter.

He that offered his offerynge ỹ first da-ye/was Nahesson the sonne of Aminadab of the trybe of Juda. And his offerynge was: a syluer charger/of an hundred and. xxx. sicles weight: and a syluer boule of. lxx. sicles of the holy sicle/both of them full of fyne wheten flou-re myngled with oyle for a meat offerynge: & a spone of. x. sicles of golde full of cens: & an oxe/a ram ād a lambe of a yere olde for burnt offerynges/and an he goote for a synofferyns

ge: and for pease offerynges. ij. oxen. v. ram=
mes. v. he gootes and. v. lambes of a yere ol=
de. and this was the gifte of Nahesson the
sonne of Aminadab.

The seconde daye/dyd Nathaneel offer/ ỹ
sonne of Zuar/captayne ouer Ysachar. And
his offerynge which he broughte was: a syl=
uer charger of an hundred C. xxx. sicles wey=
ght/and a syluern boule of lxx. sicles/of ỹ ho=
ly sicle: and a golden spone of. x. sicles fulle of
cens: and an oxe/a ram and a lambe of a yere
olde for burntofferynges: ād for peasesofferyn
ges. ij. oxen. v. rammes. v. he gootes and. v.
lambes of one yere olde. And this was ỹ offe
rynge of Nathaneel the sonne of Zuar.

The thyrde daye/Eliab the sonne of Helon
the chefest amonge the childern of Zabulon/
brought his offerynge. And his offerynge
was/a syluer charger of an hundred and. xxx
sicles weyghte/and a siluern boule of. lxx. si=
cles of the holy sicle/C both fulle of fyne floure
myngled with oyle for a meat offerynge: and
a golden spone of. x. sicles fulle of cēs: and an
oxe and a ram and a lambe of a yere olde for
burntofferynges/and an he goote for a syn=
offerynge: and for peasesofferynges. ij. oxen. v
rammes. v. he gootes and. v. lambes of one
yere olde. And this was the offerynge of Eli=
ab the sonne of Helon.

The fourtdaye/Elizur the sonne of Se=
deur/chefelorde amonge the childern of Ru=

ben/brought his offerynge. And his gifte was:a ſyluer charger of an hundred and.xxx ſicles weyghte/and a ſyluern boule of.lxx.ſicles of the holy ſicle/& both full of fyne floure myngled with oyle for a meatofferynge: and a golden ſpone of.x.ſicles full of cens: and an oxe/a ram & a lambe of a yere olde for burntofferynges/and an he goote for a ſynofferynge:and for peaſeofferynges.vij.oxen.v.rammes.v.he gootes and.v.lambes of one yere olde. And this was the offerynge of Elizur the ſonne of Sedeur.

The fyfth daye/Selumiel ỹ ſonne of Zuri Sadai/chefe lorde amonge the childern of Simeon/offered.whoſe gifte was: a ſyluer charger of an hundred & .xxx.ſicles weyghte: and a ſyluer boule of.lxx.ſicles of the holy ſicle:ād both full of fyne floure myngled with oyle for a meatofferynge:& a golden ſpone of x.ſicles full of cens. And an oxe/a ram ād a lābe of a yere olde for burntofferynges/ād an he goote for a ſynofferynge: & for peaſeofferinges.ij.oxen.v.rāmes.v.he gootes ād.v.lābes of a yere olde. And this was the offerynge of Selumiel the ſonne of Zuri Sadai.

The ſixte daye/Eliaſaph ỹ ſonne of Deguel the chefe lorde amonge the childern of Gad/offered.whoſe gifte was:a ſyluer charger of an hundred and.xxx.ſicles weyghte: and a ſyluern boule of.lxx.ſicles of the holy

sicle: & both full' of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x. sicles full' of cens. And an oxe/a ram & a lambe of a yere olde for burntofferynges/& an he goote for a synofferynge: And for peaceofferynges.ij.oxen.v.rammes.v.he gootes and.v.labes of one yere olde. And this was the offerynge of Eliasaph the sonne of Deguel.

The seuenth daye/Elisama the sonne of Amiud/ỹ chefelorde of ỹ childern of Ephraim/offered. And his gifte was: a siluern charger of an hundred and.xxx.sicles weyght: & a syluern boule of lxx.sicles of the holy sicle: & both full' of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x. sicles/full' of cens. And an oxe/a ram and a lambe of a yere olde for burntofferynges/& an he goote for a synofferynge: and for peaseofferynges.ij.oxen.v.rammes.v.he gootes & v.lambes of a yere olde. And this was ỹ offerynge of Elisama the sonne of Amiud.

The.viij.daye/offered Gamaliel the sonne of Pedazur/the chefe lorde of the childern of Manasse. And his gifte was: a sylueren charger of an hundred and.xxx.sicles weyght: and a syluern boule of.lxx.sicles of the holy sicle: & both full' of fyne floure myngled with oyle for a meatofferynge: & a golden spone of.x.sycles/full' of cẽs. And an oxe/a ram

and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes/fyue he gootes and fyue lābes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedazur.

The. ix. daye/ Abidan ỹ sonne of Gedeoni ỹ chefelord amōge ỹ childern of Ben Jamin offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles wey ght: a syluern boule of. lxx. sicles of the holy sicle/ and both fulfil of fyne floure myngled with oyle for a meatofferynge: and a golden spone of x. sicles/fulfil of cens. and an oxe/a ram and a lambe of one yere olde for burntofferynges: an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes v. lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeoni.

The. x. daye/ Ahieser the sonne of Ammi Sadai/ chefelorde amōge ỹ childern of Dan offered. And his gifte was: a syluern charger of an hundred and. xxx. sycles weyght: a syluern boule of seuentye sicles of the holy sycle: and both fulfil of fyne floure myngled with oyle for a meatofferynge: and a golden spone of. x. sicles fulfil of cens: and an oxe/ a rām and a lambe of a yere olde for burntofferynges/ and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes/ fyue he gootes and fyue lābes of a yere olde. And

this was the offrynge of Ahieser the sonne of Ammi Sadai.

The.xi.daye/Pagiel the sonne of Ochran the chefe Lorde amonge the childern of Asser offered: And his giste was: a sylueren charger of an hundred and.xxx. sycles weyghte: a sylueren boule of.lxx. sycles of the holye sycle and both fulle of fyne floure myngled with oyle for a meatec ffrynge: and a golden spone of.x. sycles/fulle of cens. And an oxe/a ram and a lambe of one yere olde for burntofferinges: and an he goote for a synneofferynge: ād for peaceofferyngees: two oxen/fyue rammes v. he gootes and.v. lambes of one yere olde. And this was the offerynge of Pagiel ỹ sonne of Ochran.

The.xii.daye / Ahira the sonne of Enan/ chefe lorde amonge the childern of Nephtali offered. And his gifte was: a sylueren charger of an hundred and.xxx. sycles weyghte: a sylueren boule of.lxx. sycles of the holye sycle/both fulle of fyne floure myngled with oyle for a meatofferynge: and a golden spone of twentye sycles/fulle of cens. And an oxe/a ram and a lambe of one yere olde for burntofferynges: and an he goote for a synneofferinge: and for peaceofferynges/two oxen. v. rāmes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Ahira/ the sonne of Enan.

Of this maner was the dedicacyon of the

alter/when it was anoynted:vnto the whiche was broughte of the prynces of Israel.xij. chargers of syluer.xij.syluern boules and.xij spones of golde:euery charger contaynynge an hundred and .xxx. sycles of syluer / and euery boule.lxx. so that all the syluer of all the vessels/was two thousande and.iiij.hundred sycles of the holy sycle. And the.xij.golden spones which were full of cens / contayned ten sycles a pece of the holy sycle: so that all the golde of the spones/was an hundred and.xx.sycles.

All the oxen that were broughte for the burntoffrynges were.xij.and the rāmes.xij (the lābes.xij.of a yere olde a pece/with the meateofferynges:with he gootes for synnes yr offrynges. And all the oxē of the peaceofs ferynges were.xxiiij.therammes.lx.the goo tes.lx. and lambes of a yere olde a pece.lx. (this was the dedicacion of the alter / after ỹ it was anoynted.

And when Moses was gone in to the tabernacle of witnesse to speke with hī/he harde the voyce of one speakinge vnto him from of the mercyseate that was apon the arcke of witnesse: euen from betwene the two cherubyns he spake vnto him.

(The.viij.Chapter.

AND the Lorde spake vnto Moses sayinge: speake vnto Aaron and saye vnto hym: when thou puttest on the lampes se that they lighte all seuen apon the forefront of the candelsticke. And Aaron dyd euen so/and put the lampes apon the forefrōt of the candelsticke / as the Lorde commaunded Moses/and the worke of the candelsticke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the vision whiche the Lorde had shewed Moses/ euen so he made the candelsticke.

And the Lorde spake vnto Moses sayenge: take the leuites from amonge the childern of Israel/and clense them. And this doe vnto them when thou clensest them / sprincke water of purifyenge apon them and make a rasure to runne alonge apon all the flesshe of them/and let them washe their clothes / and then they shall be cleane. And let them take a bullocke and his meatofferynge / fyne floure myngled with oyle: & another bullocke shalt thou take to be a synneofferynge.

Than bringe the leuites before the tabernacle of witnesse and gather the hole multitude of the chyldern of Israel together. And bringe the leuites before the Lorde / and let the childern of Israel put their handes apon the leuites. And let Aaron heue the leuites before the LORDE / for an heueoffes

rynge geuen of the childern of Israel/ and the let them be appoynted to waite apon the seruyce of the Lorde.

And let the leuites put their handes vpō the heedes of the bullockes / and then offer them: the one for a synneofferynge and the other for a burntofferynge vnto the Lorde/ to make an atonement for the leuites. And make the leuites stonde before Aaron & hys sonnes/ and heue them to be a heueofferynge vnto the Lorde. And thou shalt separate the leuites/ from amonge the childern of Israel/ that they be myne: and after that let them goo and do the seruice of the tabernacle of witnesse. Clense them and waue them / for they are geuen vnto me from amonge the childrē of Israel: for I haue taken them vnto me for all ỹ firstborne that opē any matrice amōge the childern of Israel.

Luke 2. ij. c.

For all the fyrstborne among the childern of Israel are myne both man and beest: because the same tyme that I smote the fyrstborne in the lande of Egipte/ I sanctyfyde them for my selfe: and I haue taken the Leuites for all the fyrstborne amonge the childern of Israel/ and haue geuen them vnto Aaron and his sonnes from amonge the childern of Israel/ to doo the seruyce of the childern of Israel in the tabernacle of witnesse and to make an atonement for the chyldern of Israell/ that there be no plage amonge the childern

of Ysraell / yf they come nye vnto the sanc-
tuary.

And Moses and Aaron and all the con-
gregacion of the childern of Israel dyd vn-
to the leuites acordynge vnto all that ỹ Lor
de commaunded Moses. And the leuites
purifyed them selues / and wasshed their clo-
thes. And Aaron waued them before ỹ Lor
de / and made an attonement for them to clen
se them. And after that they went in to doo
their seruyce in the tabernacle of wytnesse /
before Aaron and his sonnes. And acordin
ge as the Lorde had commaunded Moses
as concernynge the leuites / euen so they dyd
vnto them.

And the Lorde spake vnto Moses sayen
ge: this shalbe the maner of the leuites: from
xxv. yere vppwarde they shall goo in to way
te vppon the seruyce in the tabernacle of wit
nesse / and at fyftye they shall cease waytyn-
ge apon the seruyce thereof / and shall labou
re no moare: but shall ministre vnto their bre
theren in the tabernacle of witnesse / and the-
re wayte / but shall doo no moare seruyce.
And se that thou doo after this maner vnto
the leuites in their waytynge tymes.

¶ The. ix. Chap
ter.

AND the Lorde spake vnto Moses in the wildernesse of Sinai/ in the fyrste moneth of the seconde yere/ after they were come out of the londe of Egipte sayenge: Let ỹ childern of Israel offer Passe ouer in his season: euen the. xiiij. daye of this moneth at euen they shall kepe it in his season/ accordynge to all the ordinaunces & maners thereof. And Moses bade the childern of Ysrael that they shulde offer Passeouer/ & they offered Passeouer the. xiiij. daye of the first moneth at euen in the wildernesse of Sinai: and dyd accordinge to all that the Lorde commaunded Moses.

And it chaunced that certayne men why che were defyled with a deed corse that they myghte not offer Passeouer the same daye/ came before Moses and Aaron the same daye/ and sayde: we are defyled apon a deed corse/ wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season/ amonge the childern of Israell? And Moses sayde vnto them: tary/ that I maye heare what the Lorde wille commaunde you. And the Lord spake vnto Moses sayenge: speake vnto the childern of Israell and saye. Yf any man amonge you or youre childern after you be vncleane by the reason of a corse or is in the waye ferre of/ then let hym offer Passeouer vnto ỹ Lorde: the. xiiij

daye of the seconde moneth at euen / and eate it with swete bred and soure herbes / ād let them leaue none of it vnto the mornynge nor breake any boone of it. And acordynge to all the ordinaunce of the Passeouer let them offer it.

But yf a man be cleane and not let in a iurney / and yet was negligent to offer Passeouer / the same soule shall perish from his people / because he brought not an offerynge vnto the Lorde in his due season: and he shall bere his synne. And when a straunger dwelleth amonge you and will offer Passeouer vnto the Lorde / accordynge to the ordinaunce of Passeouer and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitaci3 was reered vpp / a cloude couered it an hye apon the tabernacle of witnesse: and at euen there was apon the habitacyon / as it were the symilitude of fyre vntyll the mornynge. And so it was alwaye / that the cloude couered it by daye / and the symylitude of fyre by nyght. And when the cloude was taken vpp from of the tabernacle / then the childern of Israel iurneyed: and where the cloude abode there the childern of Israel pitched their tentes. At the mouthe of the Lorde the childern of Israell iurneyed / and at the mouthe of

the Lorde they pitched. And as longe as the cloude abode apon the habitacion / they laye styll / and when the cloude taryed still apon the habitacion longe tyme / the childern of Israell waited apon the Lorde and iurneyed not.

Yf it chaunched that the cloude abode any space of tyme apon the habitacion / then they kepte their tentes at the mouth of the Lorde: and they iurneyed also at the commaundement of the Lorde. And yf it happened that the cloude was apon the habitacion from euen vnto mornynge and was taken vpp in ỳ mornynge / then they iurneyed. Whether it was by daye or by nyghte that ỳ cloude was taken vpp / they iurneyed. But when ỳ cloude taryed two dayes or a moneth or a longe season apon the habitacion / as longe as it taried thereon / the childern of Israel kepte their tentes and iurneyed not. And as soone as the cloude was taken vpp / they iurneyed.

At the mouth of the Lorde they rested / and at the commaundment of the Lorde they iurneyed. And thus they kepte the wayte of the Lorde / at the commaundement of the Lorde by the hande of Moses.

¶ The. x. Chapter.

AND the Lorde spake vnto Moses saynge: Make the two trompettes of harde syluer / that thou mayst vse thē to call the congregacion togather / and when

the hoste shall iurney. when they blowe with them/ all the multitude shall resorte to the/ vn to the doze of the tabernacle of witnesse. Yf but one trumpet blowe only/ then the princes which are heedes ouer the thousandes of Yſ rael shall come vnto the. And when ye trom pe the first tyme/ the hostes that lye on the east partes shall goo forwarde. And when ye trō pe the seconde tyme / then the hostes that lye on ỹ ſouth syde shall take their iurney for they shall trompe when they take their iurneyes. And in gatherynge the congregacion toge ther/ ye shall blowe and not trompe. And the sonnes of Aaron the preastes shall blowe the trompettes and shall haue them and it shalbe a lawe vnto you for euer (amonge youre chil dern after you.

And when ye shall goo to warre in yous re londe agenst youre enymies that vexe you/ ye shall trompe with the trompettes and ye shalbe remēbred before the Lorde youre God and saued from youre enymies. Also when ye be mery in youre fest dayes and in the first dayes of youre monethes / ye shall blowe the trompettes ouer youre burnt sacrifices and peaseofferynges/ that it maye be a remēbraū ce of you before youre God. I am the lorde youre God.

Hēce oure bell'es wes re fett.

And it came to passe the. xx. daye of the se conde moneth in ỹ seconde yere/ that the clou de was take vpp from of the habitacion of

witnesse. And the childern of Israel toke their iurney out of the deserte of Sinai/ and the cloude rested in ỹ wilderneſſe of Parā. And ỹ first toke their iurney at the mouth of the Lorde/ by the honde of Moses: euen the standerte of ỹ hoste of Juda remoued first with their armies/ whose captayne was Nahesson ỹ sonne of Aminadab. And ouer the hoste of ỹ trybe of the childern of Isachar/ was Nathaneel the sonne of zuar. And ouer the hoste of ỹ trybe of the childern of Zabulon/ was Eliab the sonne of Helon. And the habitacion was taken doune: and the sonnes of Gerson and Merari went forth bearynge the habitacion

Then the standert of the hoste of Ruben went forth with their armies/ whose captayne was Elizur the sonne of Sedeur. And ouer the hoste of the trybe of ỹ childern of Simeon/ was Selumiel the sonne of Segruel. Then the Cahathites went forwarde and bare the holy thynges/ and the other dyd set vp the habitacion agenst they came.

Then the standert of the hoste of the childern of Ephraim went forth with their armies/ whose captayne was Elisama the sonne of Amiud. And ouer the hoste of the trybe of the sonnes of Manasse/ was Samaleel the sonne of Pedazur. And ouer the hoste of the trybe of the sonnes of Ben Jamin/ was Abi

dan the sonne of Gedeoni.

And hynmost of all the hoste came the stan
dert of the hoste of the childern of Dan with
their armies: whose captayne was/ Ahiezar
the sonne of Ammi Sadai. And ouer the ho
ste of the trybe of the childern of Asser/ was
Pagiel the sonne of Ochran. And ouer the
hoste of the trybe of the childern of Naphtali/
was Ahira the sonne of Enan / of this ma-
ner were the iurneyes of the childern of Isra-
el/ with their armies when they remoued.

And Moses sayde vnto Hobab the son-
ne of Raguel the Madianyte/ Moses father
lawe: we goo vnto the place of which the Lor
de sayde I will geue it you. Goo with us ād
we will doo the good/ for the Lorde hath pro
mysed goode vnto Israel. And he sayde vnto
him: I will' not: but will' goo to myne awne
londe and to my kynred. And Moses sayde
oh nay/ leaue us not/ for thou knowest where
is best for us to pitche in the wilderneſſe: and
thou shalt be oure eyes And yf thou goo with
us/ loke what goodneſſe the Lorde sheweth
apon us/ the same we will' shewe apon the

And they departed from the mount
of the Lorde .iij. dayes iurney/ and the arc-
ke of the testament of the Lorde went before

them in the.iij. dayes iurney to serche out a re stynge place for them. And the cloude of the Lorde was ouer them by daye / when they went out of the tentes.

And when the arcke went forth/ Moses sayde Rise vp Lorde and let thine enemies be scatered/and let them that hate the flee before the. And when the arcke rested/ he sayde returne Lorde/vnto the many thousandes of Israel.

¶ The.xi. Chapter.

AND the people waxed vnpacient/ vnto it displeased the eares of the Lorde. And when the Lorde herde it he was wroth/and the fyre of the Lorde burnt amonge them and consumed the vttermost of the hoste, And the people cried vnto Moses/a he made intercession vnto the Lorde and the fyre qwenched. And they callʼed ꝑ name of the place Tabera because the fyre of the Lorde burnt amonge them.

And the rascall people that was amonge them fell a lustynge/And the childern of Israel also went to and wepte and sayde: who shall geue us flesh to eate? we remembre the fysh which we shulde eate in Egipte for nought/and of the Cucumbers and melouns/leekes/onyouns and garleke. But now oure soules ar dryed a waye/for oure eyes loke on nothynge els/saue apon Manna.

The Manna was as it had bene coriams

der seed/and to see to lyke Bedeckion. And ỹ people went aboute and gathered it/ (a groũde it in milles or bett it in morters and boke it in pannes and made cakes of it. And the tast of it was like vnto the tast of an oylecake And when the dewe fell aboute ỹ hoste in the nyghte/the Manna fell therewithe.

And when Moses herde the people wepe in their housholdes euery man in the doze of his tent/then the wzath of the Lozde waxed whote exceedyngly: and it greued Moses also. And Moses sayde vnto the Lozde: wherfoze dealest thou so cruelly with thi seruaunte? wherfoze doo I not fynde fauoure in thi syghte/seynge that thou putrest the weyght of this people apon me? haue I conceyued all this people/or haue I begotte them/that thou shuldest saye vnto me/carye them in thi bosome(as a nurse beareth the suckynge childe) vnto the londe which thou swarest vnto their fathers? where shulde I haue flesh to geue vnto all this people? For they wepe vnto me sayenge: geue us flesh that we maye eate. I am not able to bere all this people alone/for it is to heuy for me. Wherfoze yf thou deale thus with me/kyll me/I prayethe/yf I haue founde fauoure in thi syght and let me not se my wzechidnesse.

And the Lozde sayde vnto Moses: gather vnto me. lxx. of the elders of Israel/which thou knowest that they are the elders of ỹ pe-

ple and officers ouer them/and bryngethem vntothe tabernacle of witnesse/and let them stondethere with the. And I wyll come downe and talke with the there/and take of ỹ spirite which is apon the and put apon them/ād they shall bere with the in the burthen of the people/and so shalt thou not beare alone.

And saye vnto ỹ people: halowe youre selues agenst to morow/that ye maye eate flesh for ye haue whyned in the eares of the Lorde saynge: who shall geue vs flesh to eate/for we were happie when we were in Egipte: therfore the Lorde will geue you flesh/and ye shall eate: Ye shall not eate one daye only ether .ix. or .v. dayes/ ether .x. or .xx. dayes: but euen a moneth longe/ād vntill it come out at the nostrels of you/that ye be ready to perbrake: because that ye haue cast ỹ Lorde a syde which is amonge you/ and haue wepte before him saynge: why came we out of Egipte.

And Moses sayde: sixe hundred thousande fotemen are there of the people/ amonge which I am. And thou hast sayde: I will geue them flesh and they shall eare a moneth lōge. Shall the shepe ād the oxen be slayne for them to fynde them/ether shall all the fysh of the see be gathered together to serue them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Thou shalt se whe

ther my worde shall come to passe vnto the or not.

And moses went out and tolde the people the sayenge of the Lorde / and gathered the lxx. elders of the people / and sett them rounde aboute the tabernacle. And the Lorde came doune in a cloude and spake vnto him / ād toke of the spirete that was apon him / ād put it apon the. lxx. elders. And as the spirite rested apon them / they prophecied and did nought els. But there remayned. ij. of ỹ mē in the hoste: the one called Eldad / ād the other Medad. And the spirite rested apon them for they were of them that were writen / but they wēt not out vnto the tabernacle: and they prophecied in the hoste.

And there ran a younge man & tolde Moses and sayed: Eldad ād Medad do prophecye in the hoste. And Josua the sonne of Nū the seruaunte of Moses which he had chosen out / answered and sayed: master Moses / forbyd them. And Moses sayed vnto him: enuyest thou for my sake? wolde God that all the Lordes people coude prophecye / and that the Lorde wolde put his spirite apon them. And then both Moses and the elders of Israel / gat them in to the hoste.

The pope wold that none of the lordes people coud prophecie & that none had his spirite.

And there went forth a wynde frō ỹ lorde and brought quayles from the see and let

them fast aboute the hoste/euen a dayes iurney rounde aboute on euery syde of the hoste/ and.ij. cubetes hye apon the erth. And the people stode vpp all that nyghte and on the morowe/ād gathered quayles. And he that gathered the lest/ gathered.x. homers full. And they kylled them rounde aboute the hoste

And whyle the flesh was yet betwene their teeth/ yer it was chewed vpp/ the wrath of the Lorde waxed whote apon the people/ and the Lorde slewe of the people an exceadynge myghtie slaughter. And they called the name of the place/ the graues of lust: because they buried the people that lusted there.

And the people toke their iurney from the graues of lust vnto hazeroth/ and bode at hazeroth.

¶ The.xij. Chapter.

And Mir Jam and Aaron spake agest Moses/ because of his wife of inde which he had taken: for he had taken to wyfe one of India. And they sayed: doth ỹ Lorde speake ōly thorow Moses? doth he not speake also by us? And the Lorde herde it. But Moses was a very meke man aboue all the men of the erthe. And ỹ Lorde spake attonce vnto Moses vnto Aaron & Mir Jam: come out ye.iij. vnto the tabernacle of witnesse: and they came out all thre.

And the Lorde came downe in the piler of the cloude and stode in the dore of the tabers

nacle and called Aaron ād Mir Jam. And they went out both of them. And he sayed: heare my wordes. Yf there be a prophet of the Lordes amonge you / I will shewe my selfe vnto him in a vision and will speake vnto him in a dreame: But my servaunte Moses is not so/which is fayth full in all myne housse. Vnto him I speake mouth to mouth and he seeth the syght and the facyon of the Lorde/ād not thorow rydels. Wherfore thē were ye not afrayed to speake agenst my servaunte Moses?

And the Lorde was angrye with them and went his waye/and the cloude departed from of the tabernacle. And beholde / Myr Jam was become leprous/as it were snowe And when Aaron looked apon Mir Jam and sawe that she was leprous/he sayed vnto Moses: Oh I beseche the my lorde/put not the synne apon vs which we haue folish ly commytted and synned. Oh/let her not be as one that came deed oute of his mothers wombe: for halfe hyr flesshe is eaten awaye.

And Moses cryed vnto the Lorde sayenge: Oh god/heale her. And the Lorde sayed vnto Moses: Yf hir father had spitte in hyr face/sholde she not be ashamed. vij. dayes? let her be shut out of the hoste. vij. dayes/& after that let her be receyued in agayne. And Mir Jam was shett out of the hoste. vij. dayes: ād the people remoued not/till she was

brought in agayne. And afterwarde they remoued from Hazeroth/and pitched in ỹ wildernesse of Pharan.

¶ The. xiij. Chapter.

AND the Lorde spake vnto Moses sayenge: Sende men out to serche the londe of Canaan/which I geue vnto the childern of Israel: of euery trybe of their fathers a man and let them all be soche as are rulers amonge them. And Moses at the commaundement of the Lorde sente forth out of the wildernesse of Pharan: soche men as were all heedes amonge the childern of Israel/whose names are these.

In the trybe of Ruben/Sammua ỹ sonne of Zacur: In the trybe of Symeon/Saphat the sonne of Hori. In the trybe of Juda Caleph the sonne of Jephune. In the trybe of Isachar/Igeal the sonne of Joseph. In the trybe of Ephraim/Hosea the sonne of Nun. In the trybe of Ben Jamin/Palti the sonne of Raphu. In the trybe of Zabulon/Gadiel the sonne of Sodi. In the trybe of Joseph: In the trybe of Manasse/Gaddi the sonne of Susi. In the trybe of Dan/Amiel the sonne of Gemali. In the trybe of Asser/Sethur the sonne of Micheel. In the trybe of Nephtali/Nahebi the sonne of Vaphsi. In the trybe of Gad/Guel the sonne of Machi. These are the names of the men whiche Moses sent to

spie out the londe. And Moses called the name of Hosea the sonne of Nun/Josua.

And Moses sent them forth to spie out the lande of Canaan/and sayed vnto them: get you southwarde and goo vpp in to the hye contre/and see the londe what maner thynge it is ād the people that dwelleth therein: whether they be stronge or weke/ether fewe or many/and what the londe is that they dwell'in whether it be good or bad/and what maner of cities they dwell'in: whether they dwell'in tentes or walled townes/ād what maner of londe it is: whether it be fatt or leane/& whether there be trees therein or not. And be of a good corage/and bryng of the frutes of the londe. And it was aboute the tyme that grapes are first rype.

And they went vp and serched out the lande from the wildernesse of Zin vnto Rehob as men goo to Hemath/and they ascended vnto the south and came vnto Hebron/where Ahiman was and Sesai and Thalmani the sonnes of Enacke. Hebron was bylt. vij. yere before Zoan in Egipte. And they came vnto the ryuer of Escol and they cutt doune there a braunch with one clouster of grapes & bare it apō a staffe betwene twayne/& also of the pomgranates & of the fygges of the place. The ryuer was called Escol/because of the clouster of grapes whiche the childern of Israel cutt doune there.

And they turned backe agayne from ser
chinge the londe/at. xl. dayes ende. And thei
went and came to Moses and Aaron & vns
to all the multitude of the childern of Israel/
vnto the wildernesse of Pharan: euen vnto
Cades / and broughte them worde and also
vnto all the congregacion/and shewed them
the frute of the lande. And they tolde him sa
yenge: we came vnto the londe wether thou
sendedst vs/& surely it is a lōde that floweth
with milke & honye & here is of the frute of it
Neuertheless the people be stronge ẏ dwell
in the londe/and the cities are walled and ex
ceadinge greate/and moreouer/we sawe the
childrē of Enack there. The amalecks dwel
in the south cuntre/and the Hethites/ Jebu
sites and the Amorites dwell in the moūtay
nes/and the Cananites dwell by the see āde
alonge by the coste of Jordayne.

And Caleb stylled the murmure of the
people agenst Moses sayenge: let vs goo vp
and conquere it / for we be able to ouercome
it. But the men that went vpp with him/say
de: We be not able to goo vpp agenst the peo
ple / for they are stronger then we: And they
broughte vpp an euell reporte of the londe
which they had serched/vnto the childern of
Israel sayenge. The londe which we haue
gone thorowe to serche it out/is a londe that
eateth vpp the inhabiters thereof/ and the
people that we sawe in it are men of statuze.

And there we sawe also geantes/the childrē of Enack which are of the geantes. And we semed in oure syght as it were greshoppers and so we dyd in their sighte.

¶ The. xiiij. Chapter.

AND all the multitude cryed out/¶ the people wepte thorow out that nyght/¶ all the childern of Israel murmured agenst Moses ¶ Aaron. And the hole congregacion sayed vnto them: wolde god that we had dyed in the lond of Egipte/other we wolde that we had dyed in thys wildernesse. Wherfore hath the Lorde brought vs vnto this londe to fall apon the swerde/that both oure wyues/¶ also oure childrē shulde be a praye: is it not better that we returne vnto Egipte agayne: And they sayde one to another: let vs make a captayne and returne vnto Egipte agayne.

And Moses ¶ Aaron fell on their faces before all the congregacion of the multitude of the childern of Israel. And Josua the sonne of Nun/and Caleb the sonne of Jephunne which were of them that serched the londe rent their clothes and spake vnto all the companye of the childern of Israel sayinge: The londe which we walked thorowe to serche it/ is a very good lande. Yf the Lorde haue lust to vs/he will bringe vs in to this londe ¶ gene it vs/which is a lond ỹ floweth with mylke ¶ hony. But in any wise rebell not agenst

the Lorde/ Moreouer feare ye not the people of the londe/ for they are but bred for vs. Their shylde is departed from them/ & the Lorde is with vs: feare them not therfore.

And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of witnesse/ vnto all the childern of Israel. And the Lorde sayed vnto Moses: Howe longe shall thys people rayle apon me/ and how longe will it be/ yer they beleue me/ for all my signes whiche I haue shewed amonge them? I will smyte them with the pestilence & destroy thē/ and will make of the a greatter nacion and a mightier then they.

The Pope wolde not so haue prayed if thei had bene about to stone him.

And Moses sayed vnto the Lorde: then the Egiptians shall heare it/ for thou broughtest this people with thy mighte from amonge them. And it wilbe told vnto the inhabiters of this lande also/ for they haue herde likewise/ that thou the Lorde art amōge this people/ ād ỹ thou art sene face to face/ & ỹ thy cloude standeth ouer them & that thou goest before them by dayetyme in a piler of a cloude/ & in a piler of fyre by nyght. Yf thou shalt kill all this people as thei were but one mā then the nacions which haue herde the fame of the/ will speake sayenge: because ỹ Lorde was not able to bringe in this people in to ỹ londe which he swore vnto them/ therfore he slewe them in the wildernesse.

So now lat the power of my Lord be gre
ate/acordynge as thou hast spoken sayenge:
the Lorde is longe yer he be angrye /ād full
of mercy/and sufferyth synne and trespace/
and leaueth no man innocent / and visiteth
the vnryghtuousnesse of the fathers vppon
ỹ childern/euē vpō ỹ thirde & fourth genera
cion. be mercyfull I beseche ỹ therfore /vnto
ỹ synne of this people acordinge vnto thi gre
ate mercy/& acordinge as thou hast forgeuē
this people from Egipte euen vnto this pla
ce.

And the Lorde sayed: I haue forgeuē it/
acordynge to thy request. But as trulye as
I lyue/all the erth shalbe fylled with my glo
rye. For of all those mē whiche haue sene my
glorye & my miracles which I dyd in Egip-
te & in ỹ wildernesse / & yet haue tempted me
now this .x. tymes & haue not herkened vnto
my voyce/there shall not one se the lond whi
che I sware vnto their fathers / nether shall
any of thē that rayled apō mē/se it. But my
seruaūte Caleb. because there is another ma
ner sprite with hi/& because he hath folowed
me vnto the vttmost: him I will bringe in to
the lond which he hath walked in /& his seed
shall conquere it/& also the Amalechites ād
Cananites which dwell in the lowe contrees
Tomorowe turne you and gete you in to the
wildernesse: euen the waye towarde the red
see.

And the Lorde spake vnto Moses & Aaron sayenge: how longe shall this euell multitude murmure agenst me? I haue herde ꝑ murmurynges of ꝑ childern of Israel why che they murmure agenste me. Tell them/ ꝑ the Lorde sayeth. As truely as I lyue/ I wil do vnto you euen as ye haue spoken in myne eares. Youre carkasses shall lye in this wilderneſſe/ nether shall any of these numbres which were numbred from .xx. yere & aboue of you which haue murmured agenst me come in to the londe ouer which I lifted myne hande to make you dwell therein/ saue Caleb the sonne of Jephune/ and Josua the sonne of Nun.

And youre childern which ye sayed shuld be a praye/ thē I will bringe in/ & they shall knowe the londe which ye haue refused/ and youre carkesses shall lye in this wilderneſſe And youre childern shall wādre in this wilderneſſe .xl. yeres & suffre for youre whores dome vntill your carkasses be wasted in the wilderneſſe/ after the numbre of the dayes in which ye serched out ꝑ londe .xl. dayes/ & euery daye a yere: so that they shall bere your vnrighteousnes .xl. yere/ & ye shall fele my vengeaunce I the Lorde haue sayed ꝑ I will do it vnto all this euell congregacion ꝑ are gathered together agenst me: euen in thys wilderneſſe ye shalbe consumed / and here ye shall dye.

And the men which Moses sent to serche the londe/and which(when they came agayne)made all the people to murmure agenst it in that they broughte vpp a slaunder apon ỹ londe:dyed for their bryngenge vp that euell slaunder apon it/and were plaged before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Jephune which were of ỹ mẽ that went to serche the londe/lyued still. And Moses tolde these sayenges vnto all the childern of Ysrael / and the people toke great sorowe.

And they rose vp yerlee in the mornynge (t gatt them vpp in to the toppe of the mountayne sayenge:lo we be here/ād will goo vpp vnto the place of which the Lorde sayed / for we haue synned. And Moses sayed: wherfore will ye goo on this maner beyonde the worde of the Lorde:it will not come well to passe goo not vpp for the Lorde is not amonge you that ye be not slayne before youre enemyes. For the Amalechytes and the Cananites are there before you/(t ye will fall apon the swerde:because ye are turned a waye from ỹ Lorde/ and therfore the Lorde wyll not be with you.

Blinde reasō which yerwhile wolde not let them beleue in Gods worde / teacheth them now to trust in their awne workes.

But they were blynded to goo vpp in to ỹ hyll toppe: Neuer the later/the arke of the testament of the Lorde and Moses departed not out of the hoste. Then the Amalechytes ād the Cananites which dwelt in that hill/came

doune and smote them and hewed the: euen vnto Horma.

¶ The. xv. Chapter.

AND the Lorde spake vnto Moses saye: ge: speake vnto the childern of Israel & saye vnto them: when ye be come in to ꝑ londe of youre habitacion which I gene vnto you/ and wil offre an offerynge apon the fyre vnto the Lorde/ whether it be a burntoffe: rynge or a speciall vowe or frewill offerynge or yf it be in youre principall festes to make a swete sauoure vnto the Lorde/ of the oxen or of the flocke.

Then/ let him that offereth his offerynge vnto the Lorde/ brynge also a meatofferynge of a tenth deale of floure myngled with the fourth parte of an hin of oyle/ and the fourth parte of an hin of wine for a drynkofferynge and offer with ꝑ burntofferynge or any other offerynge when it is a lambe. And vnto a rã thou shalt offer a meatofferynge of .ij. tenth deales of floure/ myngled with ꝑ thyrde parte of an hin of oyle/ and to a drynkofferynge thou shalt offer therthyrde parte of an hin of wyne/ to be a swete sauoure vnto the Lorde.

When thou offerist an oxe to a burntoffe: rynge or in any speciall vowe or peaseofferin ge vnto the Lorde/ then thou shalt brynge vn to an oxe/ a meatofferynge of .iij. tenth deales

offloure myngled with halfe an hin of oyle.
And thou shalt bringe for a drynkofferynge
halfe an hin of wyne/that is an offerynge of
a swete sauoure vnto the Lorde. This is the
maner that shalbe done vnto one oxe/one ram
a lambe or a kyd. And accordynge to the num
bre of soche offerynges/thou shalt encrease ỹ
meatofferynges and the drynkofferynges
All that are of youre selues shall' do these
thinges after this maner / when he offereth
an offerynge of swete sauoure vnto the Lorde
And yf there be a straunger with you or be
amonge you in youre generacions/and will
offer an offerynge of a swete sauoure vnto ỹ
Lorde: euen as ye do/so he shall doo. One or
dynaunce shall' serue both for you of the con-
gregacion/and also for the straunger. And it
shalbe an ordynaunce for euer amonge youre
childern after you/that the straunger and ye
shalbe lyke before the Lorde. One lawe and
one maner shall' serue/both for you and for ỹ
straunger that dwelleth with you.
And the Lorde spake vnto Moses saye-
ge: speake vnto the childern of Israel ād saye
vnto them: When ye be come into the londe
whether I will' bringe you/then whē ye will
eate of the bred of the londe / ye shall geue an
heue offerynge vnto the Lorde. Ye shall geue
a cake of the first of youre dowe vnto an heue
offerynge: as ye do the heue offerynge of the
barne / euen so ye shall heue it.

Of the first of youre dowe ye must geue vnto the Lorde an heue offerynge/thorow out you re generacions.

Yf ye ouerse youre selues and obserue not all these commaundmētes which the Lorde hath spoken vnto Moses/& all that the Lor de hath commaunded you by ỹ hāde of Mo ses/from the first daye forwarde that the Lor de commaunded amonge youre generacion: when oughte is commytted ignorantly befo re the eyes of the congregacion/then all the multitude shall offer a calfe for a burntoffe rynge to be a swete sauoure vnto the Lorde/& the meatofferynge and the drynkoffrynge therto/acordynge to the maner: and an he goote for a synofferynge. And the preast shall make an atonement for all the multitude of ỹ childern of Israel/ād it shalbe forgeuen thē for it was ignoraunce. And they shall bryn ge their giftes vnto the offerynge of the Lor de/and their synofferynge before the Lorde for their ignoraunce. And it shalbe forgeuen vnto all the multitude of the childern of Isra el/& vnto the straunger that dwelleth amōge you: for the ignoraunce perteyneth vnto all the people.

Yf any one soule synne thorow ignoraun ce he shall bringe a she goote of a yere olde for a synofferynge. And the preast shall ma ke an atonement for the soule that synned ig noraūtly with the synofferynge before the

Lorde and reconsyle hym/ and it shalbe forge uen hym. And bothe thou that art borne one of the childern of Israel and the straunger that dwellyth amonge you shall haue bothe one la= we/ yf ye synne thorow ignorauncye.

And the soule that doth ought presump= tuously/ whether he be an Israelite or a strā ger/ the same hath despysed the Lorde. And that soule shalbe destroyed from amonge his people/ because he hath despised the worde of the Lorde & hath brokē his cōmaūdmentes/ yͤ soule therfore shall perysh āde his synne shal= be apon him.

And whyle the childern of Ysrael were in the wilderneſſe/ they founde a man gatheryn ge stickes vppon the Sabath daye. And they yͤ founde him gatherynge stickes / broughte him vnto Moses and Aaron and vnto all yͤ congregacion: āde they put him in warde/ for it was not declared what shulde be done vn= to him. And the Lorde sayed vnto Moses: yͤ mā shall dye. let all the multitude stone him with stones without the hoste. And all yͤ mul titude broughte him without the hoste āde ston= ned him with stones/ and he dyed as the Lor de commaunded Moses.

And the Lorde spake vnto Moses sayen ge: speake vnto the childern of Ysrael and byd them/ that they make them gardes apon the quarters of their garmētes thorow out thes ir generacions/ āde let them make the gardes

Gods sig-
nes were to
put men in
remẽbraun-
ce of his wor
de / that they
shuld not se-
ke a waye to
plese God
after their a-
wne imagi-
nacion.

of ribandes of Jacyncte And the garde shall
be vnto you to loke apon it / that ye remembre
all the commaundmentes of the Lorde and
doo them: that ye seke not a waye after youre
awne hertes and after youre awne eyes / for
to goo a whoorynge after them: but that ye re-
membre and doo all my commaundmentes
and be holy vnto youre God / for I am ỹ Lor-
de youre God / which broughte you out of ỹ
londe of Egipte / to be youre God. I am the
Lorde God.

¶ The. xvi. Chapter.

AND Corah the sonne of Jezehar the
sonne of Cahath the sonne of Leui: ¶
Dathan ¶ Abiram the sonne of Eli-
ab / and On the sonne of Peleth / the sonne of
Ruben: stode vpp before Moses / with other
of the childern of Israel. cc. hundred and fyf-
tie / heedes of the congregacion / and counces-
lers / and men of fame / and they gathered thẽ
selues together agenst Moses and Aaron ¶
sayed vnto them: ye haue done ynough. For
all the multitude are holy euery one of them /
and the Lorde is amonge them. Why therfo-
re heue ye youre selues vpp abouer the congre-
gacion of the Lorde.

When Moses herde it / he fell apon his
face and spake vnto Corah and vnto all his
companye sayenge: tomorow the Lorde will
shewe who is his and who is holy / and will
take them vnto him / and whom so euer he

hath chosen / he wilt cause to come to him.
This doo: take fyre pannes / thou Corah and
all thi companye / and do fyre therein ād put
ces thereto before the Lorde tomorowe: And
then whom soeuer the Lorde doeth chose / the
same is holy. Ye make ynough to doo ye chil-
dern of Leui.

And Moses sayed vnto Corah: heare ye
childern of leui / Semeth it but a smal thyn-
ge vnto you / that ỹ God of Israel hath sepa-
rated you frō the multitude of Israel to bryn-
ge you to him / to doo the seruyce of the dwel-
lynge place of the Lorde / and to stonde before
the people to minystre vnto them: he hath ta-
ken the to him and all thi brethern the sonnes
of leui with the / and ye seke the office of ỹ pre-
ast also. For which cause both thou and all
thi companye are gathered together agenst
the Lorde: for what is Aaron / that ye shulde
murmure agenst him.

And Moses sent to call Sathan ād Abi
ram the sonnes of Eliab / and they answered:
we will not come. Semeth it a smal thynge
vnto the that thou hast broughte us out of a
londe that floweth with mylke and honye / to
kyll us in ỹ wilderneſſe. But that thou shul-
dest reygne ouer us also? More ouer thou
hast broughte us vnto no londe that flowth
with mylke and honye / nether hast geuen us
possessions of feldes or of vynes. Ether wilt
thou puck out the eyes of these men? we wyll

not come.

And Moses waxed very angrye and sayed vnto the Lorde: Turne not vnto their offerynges. I haue not taken so moch as an asse from them / neyther haue vexed any of them.

Can our prelates so saye?

Then Moses sayed vnto Corah: Berhou ād all thy companye before the Lorde: both thou/they and Aaron to morowe. And take euery man his censer and put cens in them/ & come before the Lorde euery man with hys censer: two hundred and fyftie censers / and Aaron with his censer. And they toke euery man his censer and put fyre in them & layed cens thereon/ and stode in the dore of the tabernacle of witnesse/ and Moses & Aaron also. And Corah gathered all the congregacyon agenst them vnto the dore of the tabernacle of witnesse.

And the glorye of the Lorde appered vnto all the congregacion. And the Lorde spake vnto Moses and Aaron sayenge: separate youre selues from this congregacion/ that I maye consume them atonce. And they fell apon their faces and sayed: O most myghtie God of the spirites of all fleshe/ one mā hath synned/ and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah/ Dathan & Abiram.

And Moses rose vpp and went vnto Da-

than ¶ Abirā/¶ the elders of Israel folowed him. And he spake vnto the congregacyon sayenge: departe from the tentes of these wes-ked men and towche nothinge of theres: lest ye perysshe in all there synnes. And they gaste them from the dwellynge of Corah/ Dathan and Abiram/on euery syde. And Dathan and Abiram came out ¶ stode in ẏ doore of there tētes with their wyues/their sonnes and their childern.

And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes/and that I haue not done them of myne awne mynde: Yf these men dye the comon deth of all men or yf they be visyted after the visitacion of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thinge/and the erth open hir mouthe and swalowe them and all that pertayne vnto them / so that they goo doune quycke into hell: then ye shall vnderstōd/that these mē haue rayled apon the Lorde.

And as soone as he had made an ende of speakynge all these wordes/the grounde clo ue asunder that was vnder them/and ẏ erth opened hir mouthe and swalowed them and their housses and all the mē that were with Corah and all their goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the ertye closed apon them / and they perysshed from amonge the

congregacyon. And all Israel that were aboure them/fledde at the crye of them. For they sayed: The erthe myghte happen lye swalowe vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fyftye men that offred cens.

And the Lorde spake vnto Moses sayenge: Speake vnto Eleazer the sonne of Aaron the preaste and let him take vppe the censers oute of the burnynge and scater the fyre here and there / for the censers of these synners are halowed in theyr deethes: and let them be beten in to thyne plates and fastened apon the altare. For they offred thē before the Lorde/and therfore they are holye and they shalbe a sygne vnto the childern of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered /and bet them and fastened them vpon the altare / to be a remembraunce vnto the childern of Israel/that no straunger whiche is not of the seed of Aaron/come nere to offer cens before the Lorde / that he be not made like vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the childern of Israell murmured agenste Moses and Aaron sayenge: ye haue kylled

the people of the Lorde. And when the multitude was gathered agenste Moses and Aaron/they loked towarde the tabernacle of witnesse. And beholde/the cloude had coue-red it and the glorye of the Lorde appeared. And Moses and Aaron went before the ta-bernacle of witnesse. And the Lorde spa-ke vnto Moses sayenge: Gett you from this congregacyon / that I maye consume them quyckelye. And they fell apon theyr fa-ces.

And Moses sayde vnto Aaron: take a cen-ser and put fyre therein out of the alter / and poure on cens/and goo quyckly vnto the cō-gregacion and make an attonement for thē. For there is wrath gone oute from the Lor-de/and there is a plage begone. And Aa-ron toke as Moses commaunded him / and ran vnto the congregacion: and beholde/the plage was begone amonge the people / and he put on cens/and made an attonement for the people. And he stode betwene the deed/ and them that were alyue / and the plage ceased. And the numbre of them that dy-ed in the plage/were. xiiij. thousande and se-uen hundred: besyde them that dyed about the busynes of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse / and the plage ceased.

¶ The. xvij. Chapter.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and take of them / for euery pryncys pall housse a rod / of their princes ouer the housses of their fathers: euen. xij. roddes / and wryte euery mans name apon his rod. And wryte Aarons name apon the staffe of Leui: for euery heedman ouer the housses of their fathers shall haue a rod. And put the in the tabernacle of witnesse where I wyll mete you. And his rod whom I chose / shall blossome: So I wyll make cease from me the grudgynges of the childern of Israel which they grudge agenst you.

And Moses spake vnto the childern off Israel / and all the prynces gaue him for euery pryncc ouer their fathers housses / a rod: euen. xij. roddes / and the rod of Aaron was amonge the rodes. And Moses put the roddes before the Lorde in the tabernacle of witnesse. And on the morowe / Moses went in to the tabernacle: and beholde / the rod of Aaron of the houssc of Leui was budded & bare blosomes and almondes. And Moses broughte out all the staues from before the Lorde / vnto all the childern of Israel / & they loked apon them / and toke euery man his staffe.

And the Lorde sayed vnto Moses: bryng e Aarons rod agayne before the witnesse to be kepte for a token vnto the childern of re

beffyon/that their murmurynges maye ceasse fro me/that they dye not. And Moses dyd as the Lorde commaunded him. And the childern of Israel spake vnto Moses sayenge: beholde/we are destroyed and all come to nought: for whosoeuer cometh nye the dwellynge of the Lord/dyeth. Shall we vtterly consume awaye?

¶ The. xviij. Chapter.

AND the Lorde sayed vnto Aaron: Thou and thy sonnes and thy fathers housse with the/ shall bere the faute of that whiche is done amyssse in the holy place. And thou and thy sonnes with the/ shall beare the faute of that whiche is done amyssse in youre preasthode. And thy brethern also ỹ tribe of leui/ ỹ trybe of thy father take with the/ and let them be yoyned vnto the and minister vnto the. And thou and thy sonnes with the shall minister before the tabernacle of witnesse. And let them wayte apon the and apon all ỹ tabernacle: only let them not come nye the holy vessels & the alter/ that both they ād ye also dye not. And let them be by the and wayte on the tabernacle of witnesse/ and on all ỹ seruyce of the tabernacle/ and let no straunger come nye vnto you.

Wayte therfore apon the holye place and

apon the alter/ yͤ there fall no moare wrath apon the childern of Israel: beholde/ I haue taken youre brethern the leuites from amonge childern of Israel/ to be youres/ as giftes geuen vnto the Lorde to doo the seruyce of the tabernacle of witnesse. And se that both thou and thy sonnes with the take hede vnto youre preastes office/ in all thinges that pertayne vnto the alter and within the vayle. And se that ye serue/ for I haue geuē youre preastes office vnto you for a gifte to do seruyce: & the straunger that cometh nye/ shall dye.

And the Lorde spake vnto Aaron: behold/ I haue geuen the the kepynge of myne heueofferynges in all the halowed thynges of the childern of Israel. And vnto the I haue geuen them vnto anoyntynge ād to thy sonnes: to be a dutye for euer. This shall be thyne of most holy sacrifyces: All their giftes/ thorow out all their meatofferynges synneoffrynges and trespaceoffrynges which they bringe vnto me: They shalbe most holy vnto the ād vnto thy sonnes. And ye shall eate it in the most holye place: all that are males shall eate of it: for it shalbe holye vnto the.

And this shalbe thyne: the heueofferynge of their giftes/ thorow out all the wauesofferynges of the childern of Israel/ for I haue geuen them vnto the and thy sonnes/

and thy doughters with the / to be a duetye for euer: and all that are cleane in thy house / shall eate of it / all the fatt of the oyle / of the wyne and of the corne: their firstfrutes which they geue vnto the Lorde that haue I geuen vnto the. The first frutes of all that is in their londes whiche they bringe vnto the Lorde / shalbe thyne: and all thas are cleane in thyne house / shall eate off it.

All dedicate thinges in Israel / shalbe thine. All that breaketh the matrice of all flesh that men bringe vnto the Lorde / bothe of man and beest / shalbe thyne. Neuerthelater the firstborne of man shalbe redemed / and the firstborne of vncleane beestes shalbe redemed. And their redemptions shalbe at a moneth olde / valowed at .v. sycles of syluer / of the holy sycle. A sycle maketh twentye Geras. But the firstborne of oxen / shepe & gootes shall not be redemed. For they are holy / and thou shalt sprinkle their bloud apon the alter / and shalt burne their fatt to be a sacrifyce of a swete sauoure vnte the Lorde. And the flesh of them shalbe thyne / as the waue brest and all the right shulder is thyne. All the holy heue offerynges whiche the childern of Israel heue vnto ỹ Lorde / I geue the & thy sonnes & thi doughters with the to be a duetye for euer. And it shalbe a salted couenaunte for euer / before the Lorde: vnto the and to thy seed with the.

And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande/ nor parte amonge them. For I am thy parte and thy enheritaunce among the childern of Israel. And beholde I haue geuen the childern of Leui/the tenth in Israel to enherite/for the seruyce whiche they serue in the tabernacle of witnesse/that the childrē of Israel henceforth come not nye the tabernacle of witnesse/and beare synne and dye. And the Ieuites shall do the seruyce in the tabernacle of witnesse and beare their synne/ and it shalbe a lawe for euer vnto youre childern after you: But amonge the childern of Israel they shall enherit none enheritaunce. For the tithes of the childern of Israel whiche they heve vnto the Lorde/ I haue geuen the Leuites to enherit. Wherfore I haue sayed vnto them: Amonge the chyldern off Israell ye shall enherit none enheritaunce.

Oures/wiff haue rithes/ landes/ rētes/ kingdomes/ empe-ries and all.

And the Lorde spake vnto Moses sayenge: speake vnto the Ieuites and saye vnto thē: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre enheritaunce / ye shall take an heue-offrynge of that same for the Lorde: euen the tenth of that tythe. And it shalbe rekened vnto you for youre heueofferynge / euen as though ye gaue corne out of the barne or a full offerynge from the wyne presse.

And of this maner ye shall heue an heueoffe
ryng vnto ỹ Lorde/of all youre tithes which
ye receaue of the childern of Israel / & ye shall
geue there of the Lordes heueofferinge vnto
Aaron the preast Of all youre giftes/ye shall
take out the Lordes heue offerynge: euen the
fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye
haue take a waye the fatt of it from it/it shalbe
counted vnto the leuites/as ỹ encrease of cor
ne and wyne And ye shall eate it in all places
both ye and youre housholdes/ for it is youre
rewarde for youre seruyce in the tabernacle
of witnesse. And ye shall beare no synne by ỹ
reason of it / when ye haue taken from it the
fatt of it: nether shall ye vnhalowe ỹ halowed
thynges of the childern of Israel/and so shall
ye not dye.

¶ The. xix. Chapter.

And the Lorde spake vnto Moses and
Aaron sayenge: this is the ordynaun
ce of the lawe which ỹ Lorde cõmaũ
deth sayenge: speake vnto ỹ childern of Isra
el and let them take the a redd cowe without
spot wherein is no blemysh/& which neuer ba
re yocke apõ her. And ye shall geue her vnto
Eleazer the preast / and he shall bryng her
with out the hoste and cause her to be slayne
before him.

And Eleazar ỹ preast shall take of hir blou
de vppon his fynger/and sprynkle it streght

towarde the tabernacle of witnesse. vij. tymes
And he shall cause the cowe to be burnt in
his syghte: both skyn/ flesh and blonde/ with
the doũge also. And let the preast take cipresse
wodd/ and Isope and purple cloth/ and cast
it apon the cowe as she burneth. And let the
preast wash his clothes and bathe his flesh
in water/ and then come in to the hoste/ and ỹ
preast shalbe vncleane vnto the euen.

And he that burneth her/ shall wash his
clothes in water & bathe his flesh also in wa-
ter/ ād be vncleane vntill euen. And one that
is cleane/ shall goo and take vpp the asshes of
the cowe/ and put them without the hoste in
a cleane place/ where they shall be kepte to
make sprynklynge water for the multitude of
the childern of Israel: for it is a synofferynge
And let him that gathereth the asshes of the
cowe/ wash his clothes/ and remayne vncle-
ane vntill euen. And this shalbe vnto the chil
dern of Israel ād vnto the straunger ỹ dwel-
leth amonge them/ a maner for euer.

Hece came holy water

He that twycheth any deed persone/ shal-
be vncleane. vij. dayes. And he shall purifye
him selfe with the asshes the thyrde daye ād
then he shalbe cleane the seuenth daye. And
yf he purifye not himselfe therby rde daye/ thē
the seuenth daye/ he shall not be cleane. Who
soeuer twicheth any persone ỹ dyeth & sprỹn
kleth not him selfe/ defyleth the dwellynge of

the Lorde: ād therfore that soule shalbe roted out of Israel/ because he hath not sprynkled the sprynklynge water vppon him. he shalbe vncleane/ and his vnclennesse shall remayne vppon him.

This is the lawe of the man that dyeth in in a tent: all that come in to the tent and all yᵗ is in the tent/ shalbe vncleane. vij dayes. And all the vessels that be opē which haue no lyd nor couerynge apon them/ are vncleane. And who soeuer twicheth one that is slayne with a swerde in the feldes/ or a deed persone/ or a bone of a deed man/ or a graue: shall be vncleane. vij. dayes.

And they shall take for an vncleane persone/ of the burnt asshes of the synofferynge/ & put runnynge water thereto in to a vessell. And a cleane persone shall take Isope and dyppe it in the water/ and sprynkle it apon yᵗ tent and apon all the vessells and on the soules that were there/ and apon him that twyched a bone or a slayne persone or a deed body or a graue. And the cleane persone shall sprynkle apon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifie him selfe and wasshe his clothes and bathe him selfe in water/ and shalbe cleane at euen.

Yf any be vncleane and sprynkle not him selfe/ the same soule shalbe destroyed frō amōge the congregacion: for he hath defyled

the holy place of the Lorde. And he that sprynkleth ỹ sprynklynge water / shall wassh his clothes.

And he that twicheth the sprynklynge water / shalbe vncleane vntill euē. And what soeuer ỹ vncleane persone twicheth / shalbe vncleane. And the soule that twicheth it / shalbe vncleane vntill the euen.

¶ The. xx. Chapter.

And the whole multitude of ỹ childern of Israel / came in to the deserte of Sin in the first monerth / & the people dwelt at cades. And there dyed Mir Iam / & was buried there. Moreouer there was no water for the multitude / wherfore they gathered thē selues together agēst Moses and agēst Aaron. And the people chode with Moses and spake sayenge: wold God that we had perysshed when oure brethern perysshed before ỹ Lorde. Why haue ye brought the congregacion of the Lorde vnto this wilderneſſe / that both we & oure catell shulde dye here? Wherfore brought ye vs out of Egipte / to bringe vs in to this vngracious place / which is no place of seed nor of fygges nor vynes nor of pomgranates / nether is there any water to drynke?

And Moses and Aaron went from the congregacion vnto the dore of the tabernacle of witnesse / and fell apon their faces. And ỹ glorye of the Lorde appered vnto them. And

the Lorde spake vnto Moses sayenge: take ỹ staffe/and gather thou and thi brother Aarō the congregacion together/and saye vnto the rocke before their eyes / that he geue forth his water. And thou shalt bringe thē water out of the rocke and shalt geue the company drynke/and their beesse also.

And Moses toke the staffe from before ỹ Lorde/as he commaunded him. And Moses and Aaron gathered the congregacion together before the rocke/ād he sayed vnto thē heare ye rebellyons / must we fetch you water out of this rocke? And Moses lifte vp his hāde with his staffe and smote the rocke. ij. tymes/and the water came out abundantly / ¶ the multitude dranke and their beesse also.

And the Lorde spake vnto Moses ¶ Aaron: Because ye beleued me not / to sanctifye me in the eyes of the childern of Israel/ therfore ye shall not bringe this congregacion into the londe which I haue geuen them. This is the water of stryffe/because the childern of Israel stroue with the Lorde / ¶ he was sanctifyed apon them.

And Moses sent messengers from cades vnto the kynge of Edome. Thus sayeth thi brother Israel: Thou knowest all the trauell ỹ hath happened us/how oure fathers wēt doune into Egipte/and how we haue dwelt in Egipte a longe tyme / and how the Egipcians vexed both us and oure fathers. Then

we cryed vnto the Lorde and he herde oure voyces/and sent an angell and hath fett us out of Egipte. And beholde/we are in Cades a citie harde by the borders of thi contre let us goo a good felowshipe thorow thi contre we wyll not goo thorow the feldes nor thorow the vyneyardes/nether will we drynke of the water of the fountaynes: but we will goo by the hye waye and nether turne vnto ỹ ryghte hande nor to ỹ lefte/vntill we be past thi contre.

And Edom answered him: Se thou cosme not by me/lest I come out agēst the with the swerde And the childern of Israel sayed vnto him: we will goo by the beeten waye: & yf ether we or oure catell drynke of thi water/we will paye for it/we wyll doo nomoare but passe thorow by fote only. And he sayed: ye shall not goo thorow. And Edom came out agenst him with moch people and with a myghtie power. And thus Edom denyed to geue Israel passage thorow his contre. And Israel turned a waye from him.

And the childern of Israel remoued frō Cades and went vnto mount Hor with all the congregacion. And the Lorde spake vnto Moses and Aaron in mount Hor/harde vpon the costes of the londe of Edom sayenge: let Aaron be put vnto his people/for he shall not come in to the londe which I haue

geuen vnto the childern of Israel: because ye dishobeyed my mouth at the water of stryffe Take Aaron and Eleazer his sonne/& bryng ge them vpp in to mount Hor/ and stryppe Aaron out of his vestimentes and put them apon Eleazer his sonne/ād let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vpp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them apon Eleazer his sonne/and Aaron dyed there in the toppe of the mount. And Moses & Eleazer came doune out of the mount. And all ỹ house of Israel morned for Aarō. xxx. dayes

Hence couetousnes fett monethes myndes and hath encreased thē with yeres myndes ād seuen yeres mīdes ye as longe as the wife liveth she must once in the yere offer some what for her olde husbond.

The. xxi. Chapter.

AND when kynge Arad the cananite which dwelt in the south parties/ harde tell that Israel came by the waye that the spies had founde out: he came and foughte with Israel and toke some of them presoners. Then Israel vowed a vowe vnto the Lorde and sayed: Yf thou wilt geue this people in to oure hādes/ we will destroye their cities. And the Lorde herde ỹ voyce of Israel/ād delyuered them the Cananites. And they destroyed both them and their cities/ and called the place Horma.

Then they departed from mount hor towarde the redd se: to compasse the londe of Edō. And the soules of the people faynted by the waye. And the people spake agenst God and agenst Moses: wherfore hast thou brought us out of Egipte/ for to dye in the wildernesse for here is nether bred nor water/ and oure soules lotheth this lyghte bred.

Then the Lorde sent fyrie serpentes amōge the people/ which stonge them: so that moch people dyed in Israel. And the people came to Moses and sayed: we haue synned/ for we haue spoken agenst the Lorde and agenst the make intercession to the Lorde/ that he take away the serpentes from us And Moses made intercession for the people. And the Lorde sayed vnto Moses: make the a serpent ād hāge it vpp for a sygne/ and lett as many as are bytten loke apon it and they shall lyue. And Moses made a serpent of brasse ād sett it vp for a sygne And when the serpentes had bytten any man/ he went and behelde the serpent of brasse and recouered.

And the childern of Israel remoued and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wildernesse which is before Moab on the east syde. And they remoued thence/ and pitched apon the ryuer of zarad. And they departed thence and pitched on the other syde of Arnō/ which ryuer is in the wildernesse/ and cometh out of

the costes of the Amorites: for Arnon is the border of Moab / betwene Moab and the Amorites. Wherfore it is spoken in the boke of the warre of the Lorde: goo with a violence / both on the ryuer of Arnon and on the ryuers heed / whiche shoteth doune to dweℓℓ at Ar / and leneth vppon the costes of Moab.

And from thence they came to Bear / whiche is the weℓℓ whereof the Lorde spake vnto Moses: gather the people together / that I maye geue them water. Then Israel sange this songe: Aryse vpp weℓℓ / synge therevnto: The weℓℓ whiche the rulers dygged and the captaynes of the people with the helpe of the lawegeuer and with their staues.

And from this wilderneſſe they went to Matana / and from Matana to Nahaliel / and from Nahaliel to Bamoth / and from Bamoth to the valay that is in the felde of Moab in the toppe of Pisga which boweth towarde the wilderneſſe.

And Israel sent messengers vnto Sihō / kynge of the Amorites sayenge: let vs goo thorow thy londe. we will not turne in to thy feldes nor in to thy vyneyardes / nether drynke of the water of the weℓℓes: but we will goo alonge by the comon waye / vntill we be past thy contre. And Sihō wolde geue Israel no licence to passe thorow his contre / but gathered all his people together & went out agēst

Israel in to the wilderneſſe. And he came to Jahaza and foughte with Israel.

And Israel ſmote him with the edge of the ſwerde and conquered his londe / from Arnon vnto Jabock: euen vnto the childern of Ammon. For the borders of the childern of Ammon / are ſtronge. And Israel toke all theſe cities & dwelt in all ỹ cities of ỹ Amorites: in Eſbon and in all the townes that longe there to. For Eſbon was the citie of Sihon the kinge of the Amorites which Sihon had fought before with the kinge of the Moabites / & had taken all his londe out of his hande / euen vnto Arnon.

Wherfore it is a prouerbe: goo to Hesbō and let the ciiie of Sihon be bylt & made ready for there is a fyre gone out of Hesbon & a flame frō the citie of Sihō & hath cōſumed Ar of the Moabites and the men of the hylles of Arnon. Wo be to the Moab: o people of Chemos ye are forlorē. His ſonnes are put to flighte & his doughters brought captyue vnto Sihon kinge of the Amorites. There lighte is out from Hesbon vnto Dibon and we made a wilderneſſe euen vnto Nopha whiche reacheth vnto Medeba. And thus Israel dwelt in the londe of the Amorites.

And Moses ſent to ſerche oute Jaezer / & they toke the townes belongynge thereto & conquered the Amorites that were there.

And then they turned and went vppe towarde Baſon. And Og the kynge of Baſon came out agenſt them/both he and all his people/to warre at Edrei. And the Lorde ſayed vnto Moſes: feare him not/for I haue delyuered him in to thy handes with all his people and his lande. And thou ſhalt do with him as thou dydeſt with Sihon the kynge of the Amorites which dwelt at Heſbon. And they ſmote him and his ſonnes and all hys people/vntyll there was nothinge left him. And they conquered his lande. And ỹ children of Iſrael remoued and pitched in the feldes of Moab/on the other ſyde of Iordane/by Iericho.

¶ The. xxij. Chapter.

AND Balac the ſonne of Ziphor ſawe all that Iſrael had done to the Amorites/and the Moabites were ſore afrayed of the people/becauſe they were many/and abhorred the children of Iſrael: And Moab ſayed vnto the elders of Madian/now this companye hath lickte vpp all that are rounde aboute vs/as an oxe lycketh vp the graſſe of the felde. And Balac the ſonne of Ziphor was kinge of the Moabites at that tyme.

And he ſent meſſangers vnto Balam the ſonne of Beor/the interpreter whiche dwelt vppon the ryuer of the lande of the children

of his folke/to call him sayenge:beholde/there is a people come out of Egipte which couereth the face of the erthe and lye euen harde by me. Come nowe a felashippe and curse me this people. For they are to myghtie for me/so peraduenture I myghte be able to smyte them and to dryue them oute of the londe. For I wote that whome thou blessest shal be blessed / and whome thou cursest shalbe cursed.

And the elders of Moab went with the elders of Madian / and the rewarde of the sayenge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayed vnto them: tary here all nyghte and I will bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

And god came vnto Balam and sayed: what men are these which are with the? And Balam sayed vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayenge:beholde/there is a people come out of Egipte and couereth the face of the erthe: come now therfore and curse me them / that so peraduenture I maye be able to ouercome them in batell/and to dryue thē out. And god sayed vnto Balam: thou shalt not goo with them/nether curse the people / for they are blessed.

And Balam rose vp in the mornynge & sayed vnto the lordes of Balac: gett you vnto youre lande/for the Lorde wilt not suffre me to goo with you. And the lordes of Moab rose vpp and went vnto Balac and sayed Balam wolde not come with vs. And Balac sent agayne a greatter companye of lordes ād more honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor: oh/ let nothynge let the to come vnto me/ for I wilt greatly promote the vnto great honoure/ād wilt doo whatsoeuer thou sayest vnto me/ come therfore I praye the/ curse me this people.

And Balam answered and sayed vnto the servaūtes of Balac: Yf Balac wolde geue me his houssfull of syluer and golde/ I can goo no further than the worde of the Lorde my god/ to do lesse or moare. Neuertheless taryeye here all nyghte: that I maye wete/ what the Lorde wilt saye vnto me once moare. And God came to Balam by nyghte and sayed vnto him: Yf the men come to fett the/ ryse vppe and goo with them: but what I saye vnto the/ that only thou shalt doo.

And Balam rose vppe early and sadelde his asse and went with the lordes of Moab/ But God was angrye because he went. And the angell of the Lorde stode in the waye agenste hym. And he ryd vppon hys

asse and two seruauntes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande / she turned a syde oute of the waye and went out in to the felde. And Balam smote the asse / to turne her in to the waye.

And the angell of the Lorde went and stode in a path betwene the vyneyardes / where was a walle on the one syde and another on the other. When the asse sawe the angell of the Lorde / she wrenshed vnto the walle and thrust Balams fote vnto the walle / and he smote her agayne. And the angell of ỹ Lorde went forder and stode in a narowe place / where was no waye to turne / ether to the right hande or to the lyfte. And when the asse sawe the angell of the Lorde / she fell downe vnder Balam: & Balam was wroth & smote the asse with a staffe.

And the Lorde opened the mouthe of the asse / and she sayed vnto Balam: what haue I done vnto the / that thou smytest me this.iij tymes? And Balam sayde vnto the Asse: because thou hast mocked me: I wolde that I had a swerde in myne hande / that I myghte now kyll the. And the asse sayed vnto Balam: am not I thyne asse whiche thou hast rydden vppon sence thou wast borne vnto this daye? Was I euer wont to do so vnto

she: And he sayed/ nay.

And the lorde opened the eyes of Balam that he sawe the angell of the Lorde stondinge in the waye/with his swerde drawen in his honde. And he bowed him selfe and fell flatt on his face. And ỳ angell of ỳ Lord sayed vnto him: Wherfore smytest thou thyne asse this. iij. tymes: beholde / I came oute to resyst the/for the waye is contrary vnto me: and the asse sawe me and avoyded me thre tymes: or else (had she not turned fro me) I had suerly slayne the and saued her alyue. And Balam sayed vnto the angell of ỳ Lorde: I haue synned: for I wist not that thou stodest in the waye agenst me. Now therfore yf it displease thyne eyes/ I will turne agayne. And the angell sayde vnto Balam / goo with the men: but in any wise / what I saye vnto the/ that saye. And Balam went with the lordes of Balac.

And when Balac herde that Balã was come he went out agenst him vnto a cytie off Moab that stode in the border of Arnõ/ whiche was the vttmost parte of his contre. And Balac sayed vnto Balam: dyd I not sende forthe/to call the: wherfore camest thou not vnto me: thinkest thou that I am not able to promote the vnto honoure: And Balam sayed vnto Balac: Loo I am come vnto the. But I can saye nothynge at all

saue what God putteth in my mouthe that must I speake. And Balam went with Balac/and they came vnto the cytie of Huzoth. And Balac offered oxen and shepe/& sent for Balam and for the lordes that were with hym.

¶ The. xxiij. Chapter.

AND on the mornynge Balac toke Balam and brought him vpp into the hye place of Baall/and there he sawe vnto the vttmost parte of the people. And Balam sayed vnto Balac: bylde me here seven alters and prouyde here seuē oxen and seuen rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an oxe and a ram. And Balam sayed vnto Balac: stonde by the sacrifyce/whyle I goo to wete whether the Lorde will come ād mete me: & what soeuer he sheweth me/I will teell the/ and he went forthwith.

And god came vnto Balam/and Balam sayed vnto him: I haue prepared. vij. alters/ and haue offered apō euery alter/an oxe & a ram. And ỹ Lorde put a sayenge in Balās mouth & sayed: goo agayne to Balac & saye on this wyse. And he went agayne vnto him and loo/he stode by his sacrifice/both he ād all the lordes of Moab. And he began hys parable and sayed: Balac the kinge of

Moab hath fett me fro Mesopotamia out of the mountaynes of the easte sayenge: come & curse me Jacob/come and defye me Jsrael. How shall I curse whom God curseth not and how shall I defye whom the Lorde defyeth not: from the toppe of ỹ rockes I se him and from the hylles I beholde him: loo/ỹ people shall dwell by him selfe and shall not be rekened amõge other nacions. Who can tell the dust of Jacob & the numbre of the fourth parte of Jsrael. I praye God that my soule/ maye dye the deeth of the righteous/ ād that my last ende maye be like his.

The pope cā teell howe.

And Balac sayed vnto Balam/what hast thou done vnto me: I fett ỹ to curse myne enemyes: and beholde/ thou blessest them. And he answered and sayed: must I not kepe that and speake it/ which the Lorde hath put in my mouthe: And Balac sayed vnto him: Come I praye the with me vnto another place/ whence thou shalt se them/ and shalt se but ỹ vtmoste parte of them ād shalt not se them all and curse me them there.

And he brought him in to a playne felde where men myght se farre/euen to the toppe of Pisga/and bylt. vij. alters and offered an oxe and a rā on euery alter. And he sayed vnto Balac: stonde here by thi sacrifyce whyle I goo yonder. And the Lorde mett Balam and put wordes in his mouth and sayed: goo agayne vnto Balac ād thus saye. And when

he came to him: beholde/he stode by his sacri
fyce and the lordes of Moab with him And
Balac sayed vnto him: what sayeth ỹ Lorde?
And he toke vp his parable and sayed: rys
se vpp Balac and heare/and herken vnto me
thou sonne of Ziphor The Lorde is not a mā/
that he can lye/nether the sonne of a mā that
he can repent: shulde he saye and not doo/or
shulde he speake and not make it good? behol-
de/I haue begon to blesse and haue blessed/
and can not goo backe there fro. He beheld
no wikednesse in Jacob nor sawe Idolatrye
in Israel: The Lorde his God is with him/
and the trompe of a kynge amonge thē. God
that brought them out of Egipte/is as the
strength of an vnycorne vnto them/for there
is no sorcerer/in Jacob/nor sothsayer in Is-
rael. When the tyme cometh/it wylbe sayed of
Jacob & of Israel/what God hath wrought
Beholde/ỹ people shall ryse vp as a lyonesse
and heue vpp hym selfe as a lion/& shall not
lye downe agayne/vntill he haue eaten of the
praye and dronke of the blonde of them that
are slayne.
And Balac sayed vnto Balam: nether cur-
se them nor blesse thē. And Balam answe-
red ād sayed vnto Balac: tolde not I the sayē-
ge/all that the Lorde byddeth me/ỹ I must
doo? And Balac sayed vnto Balam: come I
praye the/I will bringe the yet vnto another
place: so peraventure it shall please God/that

thou mayst curse the there. And Balac brought Balam vnto the toppe of Peor/ that boweth towarde the wildernesse. And Balam sayed vnto Balac: make me here. vij. alters/ & prepare me here. vij. bullocks and. vij. rāmes And Balac dyd as Balam had sayed / and offered a bullocke and a ram on euery alter.

¶ The. xxiiij. Chapter.

WHen Balam sawe that it pleased ỹ Lorde that he shulde blesse Israel/ he went not as he dyd tmyse. before to sett sothsayenge/ but sett his face towarde ỹ wildernesse/ and lyfte vpp his eyes and loked apon Israel as he laye with his trybes/ and the spirite of God came apon him. And he to kevp his parable and sayed: Balā the sonne of Beor hath sayed/ and the man whose eye is open hath sayed: he hath sayed which heareth the wordes of God and seeth the visions of the almighrie/ which falleth downe & his eyes are opened.

How goodly are the tentes of Jacob and thine habitacions Israel/ euen as the brode valeyes and as gardens by the ryuers syde/ as the tentes which the Lorde hath pitched & as ciperstrees apon the water. The water shall flowe out of his boket and his seed shall be many waters / and his kynge shalbe hyer then Agag / And his kyngdome

shalbe exalted. God that brought hym out of Egipte is as the strenght of an vnycorne vnto him/and he shall eare the nacions that are his enemies and breake their bones and perse them thorow with his arowes. He couched him selfe and laye doune as a lion and as a lyonesse/who shall stere him vp? blessed is he that blesseth the/ād cursed is he that curseth the.

And Balac was wroth with balam and smote his handes together / and sayed vnto him: I sent for the to curse myne enemyes: & beholde/thou hast blessed them this thre tymes/and now gett the quyckly vnto thi place. I thought that I wolde promote the vnto honoure/but the Lorde hath kepte the backe from worshepe. And Balam sayed vnto Balac: tolde I not thi messēgers which thou sentest vnto me sayenge: Yf balac wolde geue me his house ful of syluer ād golde/ I cannot passe the mouth of the Lorde/to doo ether good or bad of myne awne mynde. What the Lorde sayeth/that must I speake. And now beholde/I goo vnto my people: come let me shewe the/what this people shall doo to thi folke in the later dayes.

And he began his parable ād sayed: Balam the sonne of Beor hath sayed/and ỹ man that hath his eye open hath sayed/ & he hath sayed that heareth the wordes of God & hath the knowlege of the most hye and beholdeth ỹ

vision of the almightie/and when he falleth downe hath his eyes opened. I se him but not now/I beholde him but not nye. There shall come a starre of Jacob and rysea cepter of Israel/which shall smyte ỹ coostes of Moab and undermyne all the childern of Seth. And Edom shalbe his possession/and ỹ possession of Seir shalbe their enmyes/and Israel shall doo manfully. And out of Jacob shall come he that shall destroye the remnaũt of the cities.

And he loked on Amaleck and began his parable and sayed: Amaleck is the first of the nacions/but his latter ende shall perysh utterly. And he loked on the Kenites/and toke his parable and sayed: stronge is thi dwellyng place and put thi nest apon a rocke/ Neuer the later thou shalt be a burnynge to Kain/ vntill Assur take ỹ prisoner. And he toke his parable & sayed: Alas/who shall lyue when God doeth this? The shippes shall come out of the coste of Cittim and subdue Assur and subdue Eber/and he him selfe shall perysh at the last. And Balam rose vp and went and dwelt in his place: and Balac also went his waye.

¶ The. xxv. Chapter.

And Israel dwelt in Sittim/and the people began to commytt whoredome with the doughters of Moab/which called the people vnto ỹ sacrifyce of their gods

des. And the people ate and worshipped thei
ir goddes/and Israel coupled him selfe vnto
Baal Peor. Then ỹ Lorde was angrie with
Israel/and sayed vnto Moses: take all ỹ hee-
des of the people/and hange them vp vnto ỹ
Lorde agenst the sonne/that the wrath of the
Lorde maye turne awaye from Israel. And
Moses sayed vnto the iudges of Israel: goo
and slee those men that ioyned thē selues vn-
to Baal Peor.

And beholde/one of the childern of Israel
came and broughte vnto his brethern/a Ma
dianitish wife euen in the sighte of Moses &
in the sighte of all the multitude of ỹ childern
of Israel/as they were wepynge in the dore
of the tabernacle of witnesse. And when Phi-
neas the sonne of Eleazer the sonne of Aarō
the preast sawe it/he rose vp out of the compa
nye and toke a wepon in his hande/ and wēt
after the man of Israel into the horehousse/ &
thrust them thorow: both the man of Israel
and also the woman euen thorow the belye of
hir. And the plage ceased from the childern
of Israel. And there dyed in the plage. xxiiij.
thousande.

And the Lorde spake vnto Moses sayen-
ge: Phineas the sonne of Eleazer the sonne of
Aaron the preast/ hath turned myne anger
awaye from the childern of Israel/because he
was gelous for my sake amongest them/that I
had not cōsumed the childern of Israel in my

gelousye. Wherfore saye: beholde/I geue vnto him my couenaunte of pease / and he shall haue it and his seed after him/euen the couenaunte of the preastis office for euer/because he was gelous for his Gods sake and made an atonement for the childern of Israel.

The name of the Israelite which was smytten with the Madianitish wife/was Simri the sonne of Salu/a lorde of an auncient housse amonge the Simeonites. And the name of the Madianitish wife/was Cosbi the doughter of Zur and heed ouer the people of an auncient housse in Madian.

And the Lorde spake vnto Moses sayenge: vexe the Madianites and smyte them/for they haue troubled you with their wiles with the which they haue begyled you/thorow Peor and thorow their syster Cosby ỹ doughter of a lorde in Madian/which was slayne in ỹ daye of the plage for Peors sake.

¶ The. xxvi. Chapter.

AND after the plage/ỹ Lorde spake vnto Moses and vnto Eleazer sayenge take the number of all the multitude of the childern of Israel from. xx. yere ād aboue thorow out their fathers housses/all that are able to goo to warre in Israel. And Moses & Eleazer the preast tolde them in the feldes

of Moab/by Jordane fast by Jericho/from xx. yere and aboue/ as the Lorde commaunded Moses. And the childern of Israel that came out of Egipte/were.

Ruben the eldest sonne of Israel. The childern of Ruben were/ Hanoch/ of whome cometh the kynred of the Hanochites: & of Palu/cometh the kynred of the Paluites: And of Hesron/cometh the kynred of the Hesronites: and of Carmi/cometh the kynred of the Carmites. These are the kynredes of the Rubenites/which were in numbre. xliij. thousande. vij. hūdred an. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/ Dathan and Abiram.

This is that Dathan and Abiram counselers in the cōgregacion/which stroue agēst Moses and Aaron in the companye of Corah/when they stroue agenst the Lorde. And the erth opened hir mouth ād swalowed thē and Corah also/ when the multitude dyed/ what tyme the fyre consumed. ij. hundred and fiftie men/and they became a signe: Notwithstondynge/the childern of Corah dyed not.

And the childern of Simeon in their kynredes were: Nemuel/of whom cometh ỹ kynred of the Nemuelites: Jamin/ of whom cometh the kynred of the Jaminytes: Jachin/ of whom cometh the kynred of the Jachinites: Serah/of whome cometh the kynred of the Serahites: Saul/of whom cometh the kyn-

red of the Saulites. These are the kynredes of the Simeonites: in numbre. xxij. thousande and. ij. hundred.

And the childern of Gad in their kynredes were: Zephon/ of whom cometh the kynred of the Zephonites: and of Haggi / cometh the kynred of the Haggites: and of Suni/ cometh the kynred of the Sunites: and of Aseni/ cometh the kynred of the Asenites: and of Eri cometh the kynred of the Erites: and of Arod cometh the kynred of the Arodites: and of Ariel cometh the kynred of the Arielites. These are the kynredes of the childeren of Gad/ in numbre. xl. thousande and. v. hundred.

The childern of Juda: Er and Onā/ whiche dyed in the londe of Canaan. But the childern of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of ỹ Pharesites: and of Serah cometh the kynred of the Serahites. And the childern of Phares were Hesron / of whom cometh the kynred of the Hesronites: and of Hamul cometh ỹ kynred of the Hamulites. These are the kynredes of Juda / in numbre. lxxvi. thousande and. v. hundred.

And the childern of Isachar in their kynredes were: Tola/ of whō cometh ỹ kynred of the Tolaites: a Phuva/ of whō cometh ỹ kinred of the Phuuaites: and of Jasub cometh

the kynred of the Jasubites: and of Symron cometh the kynred of the Simronites. These are ꝑ kynredes of Jsachar in numbre. lxiiij thousande and. iij. hundred.

The childern of Zabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon / of whom cometh the kynred of the Elonites: and of Jahaleel / cometh the kynred of the Jehalelites. These are the kynredes of Zabulon: in numbre. lx. thousand .v. hundred.

The childern of Joseph in their kinredes were: Manasse ād Ephraim. The childern of Manasse: Machir / of whom cometh the kynred of the Machirites. And Machir begat Gilead / of whom cometh the kinred off the Gileadites. And these are the childern of Gilead: Hieser / of whom cometh the kynred of the Hieserites: and of Helech cometh the kynred of the Helechites: and of Asriel ꝑ kinred of the Asrielites: and of Sichem cometh the kinred of the Sichimites: & of Simida cometh the kinred of the Simidites: & of Hepher cometh the kinred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but doughters And ꝑ names of ꝑ doughters of Zelaphead were: Mahela / Noa / Hagla / Milcha ād Thirza. These are the kinredes of Manasse / in numbre / lij. thousande and seuen hundred.

These are the childern of Ephraim in the

ir kinredes: Suthelah/of whom cometh the kinred of the Suthelahites: and Becher / of whom cometh the kinred of the Becherites: of Thaha cometh the kynred of the Thahanites. And these are the childern of Suthelah: Eran/of whom cometh the kynred of the Eranites. These are the kynredes of the childern of Ephraim in numbre. xxxij. thousande c. v. hundred. And these are the childern of Joseph in their kinredes.

These are the childern of Ben Jamin in their kinredes: Bela / of whom cometh the kinred of the Belaites: and of Asbel cometh the kinred of the Asbelites: and of Ahiram/ the kinred of the Ahiramites: and of Suphā the kinred of the Suphamites: and of Huphām the kinred of the Huphamites. And the childern of Bela were Ard and Naamā fro whence come the kinredes of the Ardites and of the Naamites. These are the childern of Ben Jamin in their kinredes/ and in numbre. xlv. thousande and syxe hundred.

These are the childern of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacyons. And all the kynredes of the Suhamites were in numbre. lxiiij. thousand and iiij. hundred.

The childern of Asser in their kynredes

were: Jemna/of whom cometh the kynred of the Jemnites: ād Jsui/of whom cometh the kinred of the Jsuites: & of Bria cometh the kinred of the Briites. And the childern of bria were Heber/of whom cometh ỹ kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And ỹ doughter of Asser was called Sarah. These are the kinredes of Asser in numbre. liij. thousande and. iiij. hundred.

The childern of Nephtali in their kynredes were: Jaheziel/of whom came the kynred of the Jahezielites: and Gimi/of whom came the kynred of the Gimites: & of Jezer/came the kynred of the Jezerites: and of Sillem the kynred of the Silemites. These are the kinredes of Naphtali in their generacions in numbre. xlv. thousande and. iiij. hundred. These are the numbres of the childern of Jsrael: sixe hundred thousande/& a thousande vij. hundred and. xxx.

And the Lorde spake vnto Moses sayenge: vnto these the londe shalbe deuyded to enherett/acordinge to the numbre of names: to many thou shalt geue ỹ moare enheritaunce & to fewe ỹ lesse: to euery tribe shall ỹ enheritaūce be geuē acordinge to ỹ numbre therof. Notwithstondinge/ ỹ londe shalbe deuyded by lott/& acordinge to ỹ names of ỹ tribes of their fathers/thei shall enherett: & acordinge to their lott thou shalt deuyde their lond/both

to the many and to the fewe.

These are the summes of ỹ leuites in their kinredes: of Gerson/came the kynred of ỹ Gersonites: and of Cahath came the kinred of the Cahathites: and of Merari came the kinred of the Merarites. These are the kynredes of Leui: the kinred of the Libnites/the kynred of the Hebronites/the kynred of the Mahelites/the kynred of the Musites/the kynred of the Karahites.

Kahath begate Amram/and Amrams wife was called Jochebed a doughter of Leui/which was borne him in Egipte. And she bare vnto Amram/Aaron/Moses and Mir Jam their syster. And vnto Aaron were borne/Nadab/Abihu/Eleazer and Ithamar. But Nadab and Abihu dyed/as they offered straunge fyre before the Lorde. And the numbre of them was. xxiiij. thousande/of all the males from a moneth olde and aboue For they were not numbred amonge ỹ children of Israel/because there was no enheritaunce geuen them amonge the childern off Israel.

These are the numbres of the childern of Israel which Moses and Eleazer the preast numbred in the feldes of Moab/fast by Jordane nye to Jericho. And amonge these there was not a man of the numbre of the children of Israel which Moses and Aaron tolde in the wilderneſſe of Sinai. For the Lord

de sayed vnto them/that they shulde dye in ꝑ wilderneſſe & that there shulde not be lefte a man of them: saue Caleb the sonne of Jephunne & Josua the sonne of Nun.

¶ The. xxvij. Chaptre

AND the doughters of Zelaphead the sonne of Heber the sonne of Gilead/ the sonne of Machir the sonne of Manasse/ of the kinredes of Manasse the sonne of Joseph (whose names were Mahela/ Noa/ Hagla/ Melcha and Thirza) came & stode before Moses and Eleazer the preast ād before the lordes & all the multitude in the dore of the tabernacle of witnesse sayenge: oure father dyed in the wilderneſſe/ & was not amonge the companye of them that gathered them selues together agenst the Lorde in the congregacion of Corah: But dyed in his awne synne/ and had no sonnes. Wherfore shulde the name of oure fathers be taken awaye from amonge hys kynred/ because he had no sonne? Geue vnto vs a possessyon amonge the brethern of oure father.

And Moses broughte their cause before the Lorde. And ꝑ Lorde spake vnto Moses sayenge: The doughters of Zelaphead speke right: thou shalt geue them a possession to en

herett amonge their fathers brethern/& shall turne the enheritaunce of their father vnto them. And speake vnto the childern of Israel sayenge: Yf a man dye and haue no sonne ye shall turne his enheritaunce vnto his doughter. Yf he haue no doughter/ye shall geue his enheritaunce vnto his brethern. Yf he haue no brethern/ye shall geue his enheritaunce vnto his fathers brethern. Yf he haue no fathers brethern/ye shall geue his enheritaunce vnto him that is nexte to him of his kinred/& let him possesse it. And this shalbe vnto the childern of Israel an ordynaunce/ and a lawe/as the Lorde hath commaũded Moses.

And the Lorde sayed vnto Moses: get ꝙ vpp into this mount Abrum /and beholde/ the londe which I haue geuen vnto the childrenof Israel. And whē thou hast sene it/thou shalt be gathered vnto thy people also/as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Zin in ꝑ stryfe of the congregacion/that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wilderneſſe of Zin. And Moses spake vnto the Lorde sayenge: let the Lorde God of the spirites of all flesh /sett a man ouer the congregacion/which maye goo in & out before them/and to lede them in and oute

O faithfull & merciſull Moses ful onlike ours Balams.

that the congregacion of the Lorde be not as a flocke of shepe without a sheparde.

And ỹ Lorde sayed vnto Moses: take Josua the sonne of Nun in whom there is spirite/and put thyne handes apon him / and set him before Eleazer the preast and before all the congregacion and geue him a charge in their syghte. And put of thi prayse apon him that all the companye of ỹ childern of Israel maye heare. And he shall stonde before Eleazer ỹ preast which shall axe councell for him after ỹ maner of the * lighte before ỹ Lorde: And at the mouth of Eleazer shall both he and all the childern of Israel with him and all the congregacion/goo in and out.

And Moses dyd as the Lorde commaũded him/and he toke Josua and set him before Eleazer the preast and before all the congregacion/& * put his handes apon him & gaue him a charge/ as the Lorde commaunded thorow the hande of Moses.

There was of likelyhod a bryght stonne in the ephod/ wherei the hie preast loked & sawe the will of God in tymes of neade/ as thou mayst se in the story of Dauid:

This was the maner of the Ebrues to make their officers & of this maner did the apostle make deakons/preastes & bishopes/ with oute any other ceremony as thou seist i thactes/ād mayst gather of paul to Timothe:

Bred is here borowed & take ẽ for all maner of fode generally:

¶ The. xxviij. Chaptre

And the Lorde spake vnto Moses sayenge: geue ỹ childern of Israel a charge and saye vnto them / that they take hede to offer vnto me ỹ offryng of my * bred in the sacrifyce of swete sauoure/in his due season. And saye vnto thẽ. This is ỹ offeryng which ye shall offer vnto ỹ Lorde. ij. lãbes

of a yeare olde with out spot daye by daye to be a burntofferynge perpetually. One lambe thou shalt offer in the mornynge/and ỹ other at euen/And thereto ỹ tẽth parte of an Epha offloure for a meatofferynge myngled with beten oyle/the fourth parte of an hin: which is a dayly offerynge ordened in the mount Sinai vnto a swete sauoure in the sacrifyce of ỹ Lorde. And the drynkofferynge of the same: the fourth parte of an hin vnto one lambe/ & poure the drynkofferynge in the holy place/to be good drynke vnto the Lorde. And ỹ other lambe thou shalt offer at euen/with the meat offerynge and the drynkofferynge after ỹ maner of the mornynge: a sacrifyce of a swete sauoure vnto the Lorde.

And on the Sabbath daye. ij. lambes of a yere olde a pece and with out spot/and two tẽthdeales of floure for a meatofferynge myngled with oyle/and the drynkofferynge thereto. This is the burntofferynge of euery Sabbath/besydes the dayly burntofferynge and his drynkofferynge.

And in the first daye of youre monethes/ ye shall offer a burntofferynge vnto the Lorde: two yonge bollockes/and a ram/ and. vij. lambes of a yere olde without spott/ and. xiij. tẽthdeales of floure for a meatofferynge myngled with oyle vnto one bollocke/ and. ij. tẽth deales of floure for a meatofferynge myngled with oyle vnto one rã. And euer moare/

a tēthdeale of floure myngled with oyle/for a meatofferinge vnto one lābe. That is a burnt offerynge of a swete sauoure in the sacrifyce of the Lorde. And their drynkofferynges shal be halfe an hin of wyne vnto one bollocke/ād the thyrde parte of an hin of wyne vnto a ram and the fourth parte of an hin vnto a lambe. This is the burntofferynge of euery moneth thorow out all the monethes of the yere: ¶ one he goote for a synofferynge vnto the Lorde/ which shalbe offered with the dayly burntofferynge and his drynkofferynge.

And the. xiiij. daye of the first moneth shalbe Passeouer vnto the Lorde. And ỹ. xv. daye of the same moneth shalbe a feast / in which vij. dayes men must eate vnleuēded bred The first daye shalbe an holy feast/ so that ye shall do no maner of laboryous worke therein. And ye shall offer a burntofferynge vnto the Lorde. ij. bollockes/ one ram/ and. vij. lambes of a yere olde without spott / and their meatofferynge of floure myngled with oyle. iij. tenthdeales vnto a bollocke/ and. ij. tenthdeales vnto a ram/ and euermoare one tenthdeale vnto a lambe/ thorow out the. vij. lambes: ¶ an hegoote for a synofferynge to make an atonement for you. And ye shall offer these/ beside the burntofferynge in ỹ mornynge that is all way offered. And after this maner ye shall offer thorow out the. vij. dayes/ the fode of the sacrifice of swete sauoure vnto the Lor

de. And it shalbe done besyde the dayly burnt offerynge and his drynkofferynge. And the seuenth daye shall be an holy feast vnto you: so that ye shall doo no labouryous worke therein.

And the daye of youre first frutes when ye bringe a new meatofferynge vnto the Lorde in youre wekes / shalbe an holy feast vnto you: so that ye shall doo no labouryous worke therein. And ye shall offer a burntofferynge of a swete sauoure vnto the Lorde. ij. younge bullockes / and a ram / and. vij. lambes of a yere olde a pece / with their meatofferynges of floure myngled with oyle. iij. tenthdeales vnto a bullocke. ij. tenthdeales to a ram / ād euermoare one tenthdeale vnto a lambe throwout the. vij. lambes / ād an hegoote to make an atonement for you. And this ye shall doo besydes the dayly burntofferynge / and his meatofferynge: (that they shalbe without spot / with their drynkofferynges.

The. xxix. Chapter.

And ỳ first daye of ỳ. vij. moneth shalbe an holy feast vnto you / ād ye shall doo no labouryous worke therein. It shalbe a daye of tremperblowynge vnto you. And ye shall offer a burntofferynge of a swete sauoure vnto ỳ Lorde: one younge bullocke (one rām (that. vij. lābes of a yere olde a pece that are pure, And their meatofferinges of floure

myngled with oyle: iij. tenthdeales vnto the bullocke/and .ij. vnto the ram / and one tenth deale vnto one lambe thorow the .vij. lambes And an he goote for a synofferynge to make an atonement for you/ besyde the burntoffe-rynge of the moneth and his meatofferynge and besyde the dayly burntofferynge and his meatofferynge/ and the drynkofferynges of the same: acordynge vnto the maner of them for a sauoure of swetnesse in the sacrifice of ỹ Lorde.

And the tenth daye of that same seuenth moneth shalbe an holy feast vnto you/ and ye shall humble youre soules and shall doo no maner worke therein . And ye shall offer a burntofferynge vnto the Lorde of a swete sa-noure: one bullocke/and a ram/ and .vij. lam-bes of a yere olde a pece/without faute & the-ir meatofferynges of floure myngled with oyle: iij. tenthdeales to a bullocke/ād. ij. to a rā and all waye a tenthdeale vnto a lambe/ tho-row out the .vij. lambes And one he goote for a synofferynge/besyde ỹ synofferynge of ato-nement and the dayly burntofferynge/and ỹ meate and drynkofferynges that longe to the same.

And the .xv. daye of the seuenth moneth shalbe holy daye & ye shall doo no labor yous worke therein/and ye shall kepe a feast vnto ỹ Lorde of .vij. dayes longe. And ye shall offer a burntofferynge of a swete sauoure vnto the

Lorde: xiij. bollockes. ij. rammes and. xiiij. lãbes which are yerelynges and pure/ with oyle iij tenthdeales vnto euery one of the. xij. bollockes. ij. tẽthdeales to ether of the rammes/ and one tenthdeale vnto eche of the. xiiij. lambes. And one he goote vnto a synofferynge/ beside ẏ dayly burntofferynge with his meate and drynkofferynges.

And the seconde daye. xij. younge bollockes. ij. rammes & xiiij. yerlynge lambes without spot: & their meatofferynges and drynkofferynges vnto the bollockes/ rammes and lambes/ acordynge to the numbre of them & after the maner. And an he goote for a synofferynge/ beside the dayly burntofferynge & his meate and drynkofferynges.

And the thyrde daye. xi. bollockes. ij. rammes & xiiij. yerelynge lambes without spot: & their meate and drynkofferynges vnto the bollockes/ rammes & lambes/ after the numbre of thẽ & acordynge to the maner. And an he goote for a synofferynge/ beside the dayly burntofferynge & his meate and drynkofferynges.

And the fourth daye. x. bollockes. ij. rammes & xiiij. lãbes/ yerelynges & pure: ãd their meate & drynkofferynges vnto the bollockes rãmes & lãbes/ acordynge to their nũbre and after the maner. And an he goote for a synofferynge/ beside the dayly burntofferynge ãd his meate and drynkofferynges.

And the fyfte daye. ix. bollockes. ẗ. rãmes and. xiiij. lambes of one yere olde a pece without spott. And their meat and drynkofferynges vnto the bollockes/ rãmes and lambes/ acordynge to the numbre of them and after the maner. And an hegoote for a synofferynge/ besyde the dayly burntofferynge and his meate and drynkofferynges.

And the syxte daye. viij. bollockes. ij. rammes ãd. xiiij. yerelynge lambes without spott And their meate and drynkofferynges vnto the bollockes/ rammes and lambes/ acordynge to the maner. And an hegoote for a synofferynge/ besyde the dayly burntofferynge and his meate and drynkofferynges.

And the seuenth daye. vij. bollockes. ij. rãmes and. xiiij. lambes that are yerelynges & pure. And their meare and drynkofferynges vnto the bollockes/ rammes and lãbes/ acordynge to their numbre & to the maner. And an hegoote for a synofferynge/ besyde ỹ dayly burntofferynge and his meate and drynkofferynges.

Out of soch come aure octaues ãd feastes of eight dayes longe.

And the eyght daye shalbe the conclusion of ỹ feaste vnto you/ & ye shall doo no maner laboryous worke therein. And ye shall offer a burntofferynge of a swete sauoure vnto the Lorde: one bollocke/ one rã & .vij. yerelynge lãbes without spott. And the meate & drynkofferynges vnto the bollocke/ rã and lãbes/ acordynge to their nãbres & acordynge to ỹ mas

ner. And an he goote for a synofferynge besy de the dayly burntofferynge and his meate & drynkofferynges.

These thinges ye shall doo vnto the Lorde in youre feastes: besyde youre vowes and frewyll offerynges/in youre burntofferinges meatofferynges/drynkofferynges and peasse offerynges. And Moses tolde the childern of Israel/acordynge to all that the Lorde commaunded him.

¶ The. xxx. Chapter.

AND Moses spake vnto the heedes of the trybes of ỹ childern of Israel sayēge: this is the thynge which the Lorde commaundeth. Yf a man vowe a vowe vnto the Lorde or swere an othe āde bynde his soule/he shall not goo backe with his worde: but shal fulfylle all ỹ proceaderh out of his mouth.

Yf a damsell vowe a vowe vnto ỹ Lorde & binde herselfe beynge in hir fathers house and vnmaried: Yf hir father heare hir vowe & bonde which she hath made vppon hir soule/ & holde his peasse thereto: then all hir vowes & bōdes which she hath made vppō hir soule shall stonde in effecte. But & yf hir father forbyd her the same daye that he heareth it / none of hir vowes nor bondes which she hath made vppon hir soule shalbe of value/ād the Lorde shall forgeue her / because hir father forbade her.

Yf she had an husbonde when she vowed

Hēce was fett the exāple of oure vowes of chastite/obediens and wilfull pouertie: oure offerynges ād oure pilgremage.

or pronounsed oughte out of hir lippes wherewith she bonde hir soule / and hir husbonde herde it and helde his peace thereat the same daye he herde it: Then hir vowes and hir bondes wherewith she bounde hir soule / shal stonde in effecte. But ād yf hir husbonde forbade her the same daye that he herde it / than hath he made hir vowe which she had vppō her of none effecte / and that also which she pronounsed with hir lippes wherewith she bounde hir soule / and the Lorde shall forgeue her.

The vowe of a wedowe and of her that is deuorsed / (I call that they haue bound their soules with) / shall stonde in effecte with them.

Yf she vowed in her husbandes house or bounde her soule with an oth / and her husbande herde it and helde his peace and forbade her not: then all her vowes and bondes wherewith she bound her soule / shall stōde. But yf her husbande disanulled them ye same daye that he herde them / then nothing that proceded out of her lippes in vowes ād boundes wherewith she bounde her soule shall stonde in effecte: for her husbande hath lowsed them / and the Lorde shall forgeue her.

All vowes and othes that binde to humble the soule / maye her husbande stablish or breake. But yf her husbande hold his peace from one daye vnto another / then he stablisheth

all her vowes and boundes whiche she had vppon her/because he helde his peace the same daye that he herde them. And yf he afterwarde breake them/he shall beare her synne him self.

These are the ordinaunces which ỹ Lorde commaunded Moses / betwene a man and his wife / and betwene the father and his doughter / beyenge a damsell in hir fathers houssе.

¶ The. xxxi. Chapter.

AND the Lorde spake vnto Moses sayenge: auenge the childern of Israel of the Madianites / and afterwarde be gathered vnto thy people. And Moses spake vnto the folke sayenge: Harnesse some of you vnto warre / and let them goo apon the Madianites and auenge the Lorde of the Madianitis. Ye shall sende vnto the warre a thousande of euery trybe thorow out all the trybes of Israel. And there were taken oute of the thousandes of Israel. xij. thousande prepared vnto warre/of euery trybe a thousande. And Moses sent them a thousande of euery trybe / with Phineas the sonne of Eleazer the preaste to warre / and the holye vessels & the trompettes to blowe with in his honde.

And they warred agenst the Madianites/as the Lorde commaunded Moses / &

slewe all the males. And they slewe the kynges of Madian among other that were slayne: Eui/ Rekem/ Zur/ Hur and Reba: fyue kynges of Madian. And they slewe Balā the sonne of Beor with the swerde. And the childern of Israel toke all the wemen of Madian presoners and their childern /and spoyled all their catell /their substance and their goodes. And they burnt all their cities wherein they dwelt/and all their castels with fyre. And they toke all the spoyle and all they coude catche/both of men and beestes. And they broughte the captyues and that which they had taken and all the spoyle vnto Moses and Eleazer the preast and vnto the companye of the childern of Israel: euen vnto the hoste/in ye feldes of Moab by Iordanenye to Iericho.

And Moses and Eleazer the preast and all the lordes of the congregacion went out of the hoste agenst them. And Moses was angrie with the officers of the hoste/with ye captaynes ouer thousandes and ouer hundredes/which came from warre and batayle/and sayde vnto them: Haue ye saued the wemen alyue? beholde/these caused the childern of Israel thorow Balam / to commytt trespace agēst ye Lorde/by ye reason of Peor/ & their folowed a plage amōge ye congregacion of the Lorde. Nowe therfore slee all the men childern and the wemen that haue lyen

with men fleshlye: But all the wemen childs
ren that haue not lyen with men /kepe alyue
for youre selues. And lodge without the ho
ste. vij. dayes all that haue killed any perso
ne & all that haue wriched any dead body /&
purifye both youre selues & youre presoners
the. iij. daye & the. vij. And sprinkle all youre
raymentes & all that is made of skynnes /&
all worke of gootes heer /ād all thynges ma
de of wodd.

And Eleazer the preast sayed vnto all ỹ
mē of warre which went out to batayle: thi
is the ordinaunce of the lawe which the Lor
de commaunded Moses: Gold /syluer /bras
se /yeron /tyn & leed /& all that maye abyde ỹ
fyre /ye shall make it goo thorow the fyre /ād
then it is cleane. Neuerthelater /it shalbe
sprinkled with sprinklinge water. And all ỹ
soffereth not the fyre /ye shall make goo tho
row the water. And wash youre clothes the
seuenth daye /& then ye are cleane. And af
ter warde come in to the hoste.

And the Lorde spake vnto Moses saye
ge: take the summe of the praye that was ta
ken /both of the wemē & of catell /thou & Ele
azer the preast and the auncient heedes of ỹ
congregacion. And deuyde it in to two par
ties /betwene them that toke the warre vppō
thē and went out to batayle and all the con
gregacion. And take a porcion vnto the Lor
de of the men of warre whiche went oute to

batayle one of fyue hundred / of the wemen and of the oxen and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazer the preast / an heueoffe rynge vnto the Lorde. And of the halfe of ỹ childern of Israel / take one of fystye / of ỹ wes men / of the oxen / of the asses and of the she pe / and of all maner of beestes / & geue them vnto the leuites which wayte apon ỹ habita cion of the Lorde.

And Moses and Eleazer the preast did as the Lorde commaunded Moses. And ỹ botye and the praye which the men of warre had caught / was. vi. hundred thousande & lxxv. thousande shepe: ād. lxxij. thousande ox en: & lxi. thousande asses: & xxxij. thousande wemen that had lyen by no man.

And the halfe which was the parte of thē that wēt out to warre / was. iij. hundred thou sande and. xxxvij. thousande and fyue hun dred shepe: And the Lordes parte of the she pe was. vi. hundred and. lxxv. And the oxen were. xxxvi. thousande / of which the Lordes parte wae. lxxij.. And the asses were. xxx. thousande and fyue hundred / of whiche the Lordes parte was. lxi.. And the wemen we re. xvi. thousande / of which the Lordes parte was. xxxij. soules. And Moses gaue that summe which was the Lordes heueofferyn ge vnto Eleazer the preast: as the Lorde cōm maunded Moses.

And the other halfe of the childern of Israel which Moses seperated from the men of warre (that is to were / the halfe that perstayned vnto the congregacion) was. iij. hundred thousande and. xxxvij. thousande and fyue hundred shepe: and. xxxvi. thousande oxen: and. xxx. thousande asses and fyue hundred: and. xvi. thousande wemen. And Moses toke of this halfe that pertayned vnto the childern of Israel: one of euery fyftie / both of the wemen & of the catell / and gaue them vnto the leuites which wayted vppon the habitacion of the Lorde / as the Lorde commaunded Moses.

And the officers of thousandes of the hoste / the captaynes ouer the thousandes and the captaynes ouer the hundreds came forth & sayed vnto Moses: Thy servauntes haue taken the summe of the men of warre / which were vnder oure hande / & there lacked not one man of them. We haue therfore broughte a present vnto the Lorde what euery man founde of Jewels of golde / cheyns / bracelettes / ringes / earynges & spangels / to make an attonement for oure soules before the Lorde.

And Moses & Eleazer toke the golde off them: Jewels of all maner facions. And all the golde of the heue offrynge of the Lord / of the captaynes ouer thousandes & hundreds was. xvi. thousand. vij. hundred & .l. sycles /

which ỹ me of warre had spoyled/euery man for him selfe. And Moses & Eleazer ỹ preast toke the golde of the captaynes ouer the thousandes & ouer the hundreds/& brought it into the tabernacle of witnesse: to be a memorials vnto ỹ childern of Israel/before ỹ Lorde.

¶ The. xxxij. Chapter.

THe childern of Rubē & the childern of Gad/had an exceadinge greate multitude of catell. And whē they sawe the lōde of Jaeser & the lōde of Gilead ỹ it was an apte place for catell'/they came & spake vnto Moses & Eleazer ỹ preast & vnto ỹ lordes of ỹ cōgregaciō sayenge. The lōde of Ataroth Sibo & Beon/whiche contre ỹ Lorde smote before the congregacion of Israel: is a londe for catell' and we thy servauntes haue catell wherfore (sayed they) yf we haue founde grace in thy syghte / let this londe be geuen vnto thy servauntes to possesse/and bringe vs not ouer Jordane.

And Moses sayed vnto the childrē of Gad and of Ruben: shall youre brethern goo to warre and yet arye here? Wherfore discorage ye the hertes of the childern of Israel for to goo ouer into the londe which the Lorde hath geuē them? This dyd youre fathers/whē I sent them from Cades bernea to se the londe. And they went vp euen vnto the ryuer of Escol & sawe the londe/& discoraged the hertes of the childern of Israel/that they shulde

not goo in to the londe whiche the Lo:de had geuen them.

And the Londe was wroth the same tyme and sware sayenge: None of the men that came out of Egipte frō twentye yere olde and aboue/shall se the londe whiche I swore vnto Abraham / Isaac and Jacob / because they haue not continually folowed me: saue Caleb the sonne of Jephune the Kenesite/ & Josua the sonne of Nun/for they haue folowed me continually. And the Lorde was angrie with Israel/and made them wandre in the wildernesse. xl. yere/vntill all the generacion that had done euell' in the syghte of the Lorde were consumed.

And beholde/ye are rysen vp in youre fathers stede / the encrease of synfull' men / to augmente the ferse wrath of the Lorde to Israel warde. For yf ye turne awaye from after him/ he wyll' yet agayne leue the people in the wildernesse/so shall' ye destroy all' this folke.

And they went nere him ād sayed: we will bylde shepefoldes here for oure shepe and for oure catell'/and cities for oure childern: But we oure selues will' go ready armed before the childern of Israel / vntill' we haue broughte them vnto their place. And oure childrē shall' dwell' in the stronge cities/because of the inhabiters of the londe. And we will' not returne vnto oure houses / vntill' the childern off

Israel haue enhereted: euery man his enhe
ritaunce. For we will not enheret with them
on yonder syde Iordane forwarde / because
oure enheritaunce is fallen to vs on this sy
de Iordane eastwarde.

And Moses sayed vnto them: Yf ye will
do this thinge/that ye will go all harnessed
before the Lorde to warre/and will go all of
you in harnesse ouer Iordane before ỹ Lor
de/vntill he haue cast out his enemyes befo
re him/& vntill the londe be subdued before ỹ
Lorde:then ye shall returne & be without sin
ne agenst the Lorde & agenst Israel/& this lō
de shalbe youre possession before the Lorde.
But & yf ye will not do so/beholde / ye synne
agenst the Lorde:ād be sure youre synne will
synde you out. Bilde youre cities for youre
childern & foldes for youre shepe/& se ye do ỹ
ye haue spoken.

And the childern of Gad & of Ruben spa
ke vnto Moses sayenge:thy servauntes will
do as my lorde commaundeth. Oure childrē
oure wiues substāce & all oure catell shall re
mayne here in the cities of Gilead. But we
thi servauntes will goo all harnessed for the
warre vnto batayle beforethe Lorde/as my
lorde hath sayed.

And Moses cōmaūded Eleazer ỹ preast
& Iosua ỹ sonne of Nun & the annciēt hedes
of the tribes of the childern of Israel/& sayed
vnto them: Yf the childern of Gad and Ru

ben will goo with you ouer Iordane/ all pre
pared to syghte before the Lorde: then when
the lande is subdued vnto you/ geue them the
londe of Gilead to possesse/ but & yf they will
not goo ouer with you in harnesse/ then they
shall haue their possessions amonge you in ỹ
londe of Canaan. And the childern of Gad &
Ruben answered sayenge: that which ỹ Lord
de hath sayed vnto thi seruaũtes we will doo
We wil goo harnessed before the Lorde into
the londe of Canaan/ & the possession of oure
enheritaunce shalbe on this syde the Iorda-
ne.

And Moses gaue vnto ỹ childern of Gad
and of Ruben & vnto halfe the trybe of Ma-
nasse the sonne of Joseph / the kyngdome of
Sihon kynge of the Amorites/ and the kyng
dome of Og kynge of Basan/ the lande that
longed vnto the cities thereof in the costes of
the contre rounde aboute. And the childern of
Gad bylt Dibõ/ ataroth/ Aroer/ Atroth/ So
phan/ Jaeser/ Jegabeha/ Bethnimra & Be-
tharan stronge cities/ and they bylt foldes for
their shepe. And the childern of Ruben bylt
Hesebon/ Elalea/ Kiriathaim/ Nebo/ Baal
Meon and turned their names/ and Siba-
ma also: & gaue names vnto the cities which
they bylt.

And the childern of Machir the sonne of
Manasse went to Gilead and tokeit/ and put
out the Amorites ỹ were therein. And Mo-

ses gaue Gilead vnto Machir the sonne of Manasse/& he dwelt therein. And Iair the sonne of Manasse wēt & toke ꝑ smale townes thereof/& called thē the townes of Iair. And Nobah went & toke Kenath with the townes longinge therero/& called it Nobah after his awne name. ¶ The. xxxiiij. Chapter

THese are the iurneyes of the childern of Israel which went out of the lande of Egipte with their armies vnder Moses ād Aaron. And Moses wrote their goenge out by their iurneyes at ꝑ cōmaundment of the Lorde: euen these are ꝑ iurneyes of their goenge out. The childern of Israel departed from Rahēses the. xv. daye of the first moneth/on ꝑ morowe after Passeouer & went out with an hye hande in the syghte of all Egipte/while the Egiptians buried all their firstborne which the Lorde had smoten amonge thē. And vppō their goddes also the Lorde dyd execucion. And ꝑ childern of Israel remoued from Rahemses and pitched in Sucoth.

And they departed frō Sucoth & pitched their tentes in Ethā/which is in the edge of ꝑ wylderneſſe. And they remoued frō Ethā ād turned vnto the entrynge of Hiroth which is before baal Zephon/& pitched before Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wilderneſſe/& wēt. iij. dayes iurney in ꝑ wil-

derneſſe of Ethā/ & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were. xij. fountaynes ād. lxx. datetrees and they pitched there.

And they remoued from Elim & laye faſt by the red ſee. And they remoued frō the red ſee & laye in ỳ wilderneſſe of Sin. And they toke their iurney out of ỳ wilderneſſe of Sin/ & ſet vpp their tentes in Daphka. And they departed from Daphka / and laye in Alus. And they remoued from Alus/ & laye at Raphedim/ where was no water for the people to drynke. And they departed from Raphedim/ and pitched in the wilderneſſe of Sinai

And they remoued from the deſerte of Sinai/ & lodged at the graues of luſt. And they departed from the ſepulchres of luſt / ād laye at Haſeroth. And they departed from Hazeroth/ & pitched in Rithma. And departed frō Rithma and pitched at Rimon Parez. And they departed from Rimon Parez / & pitched in Libna. And they remoued from Libna/ & pitched at Riſſa And they iurneyed frō Riſſa ād pitched in Kehelatha. And they went frō Kehelatha/ & pitched in moūt Sapher And they remoued from mount Sapher/ and laye in Harada. And they remoued from Harada/ and pitched in Makeheloth.

And they remoued from Makeheloth / & laye at Tahath/ ād they departed frō Tahath & pitched at Tharath And they remoued frō

Tharath/and pitched in Mithca. And they went from Mithca/and lodged in Hasmona. And they departed from Hasmona/ and laye at Moseroth. And they departed from Moseroth/and pitched amonge the childern of Jaecon. And they remoued from the childern of Jaecon/ād laye at Hor gidgad. And they went from Hor gidgad/ and pitched in Jathbatha. And they remoued from Jathbatha/and laye at Abrona. And they departed from Abrona/ and laye at Ezeon gaber. And they remoued from Ezeon gaber / and pitched in the wilderneſſe of Zin / which is Cades.

And they remoued from Cades/& pitched in mount Hor/in ỹ edge of the londe of Moab. And Aaron the preast went vpp in to mount Hor at the commaūdment of ỹ Lorde & dyed there/euen in the fortieth yere / after the childern of Jſrael were come out of ỹ londe of Egipte/& in the firſt daye of the fyfte moneth. And Aaron was an hundred ād xxxiij. yere olde when he dyed in mount Hor

And kinge Erad the canaanite which dwelt in ỹ south of ỹ lond of canaā / herd ỹ the childern of Jſrael were come.

And they departed frō mount Hor/& pitched in Zalmona. And they departed from Zalmona/& pitched in Phimon/& they departed from Phimon/& pitched in Oboth. And they departed frō Oboth/& pitched in Jgim

Abarim in the borders of Moab. And they departed from Igim/and pitched in Dibon Gad. And they remoued from Dibon Gad/ and laye in Almon Diblathama. And they remoued from Almon Diblathama/ ād pitched in ỹ mountaynes of Abarim before Nibo. And they departed from the mountaynes of Abarim/ & pitched in the feldes of Moab fast by Iordane nye to Iericho. And they pitched apon Iordayne/from Beth Haiesmoth vnto ỹ playne of Sitim in ỹ feldes of Moab

And the Lorde spake vnto Moses in the feldes of Moab by Iordayne nye vnto Iericho/sayēge: speake vnto the childern of Israel and saye vnto them: when ye are come ouer Iordane in to the londe of Canaan/ se that ye dryue out all the inhabiters of the londe before you/ & destroy their Ymaginacions & all their Ymages of Metall/ ād plucke downe all their alters bylt on hilles: And possesse ỹ londe & dwell therein/ for I haue geuen you the londe to enioye it. And ye shall deuyde the enheritaunce of the londe by lott amonge youre kynredes/ād geue to the moo the moare enheritaunce/ & to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in ỹ trybes of youre fathers/in ỹ place where euery mans lott falleth.

But and yf ye will not dryue out the inhabiters of ỹ londe before you/then these which ye let remayne of thē/ shalbe thornes in youre

eyes and dartes in youre sydes / & shall vexe you in the lõde wherein ye dwell. Moreouer it will come to passe / ỹ I shall doo vnto you as I thought to doo vnto them.

¶ The. xxxiiij. Chapter.

AND the Lorde spake vnto Moses saynge: cõmaũde the childern of Israel and saye vnto them: when ye come in to the londe of Canaan / this is the londe that shall fall vnto youre enheritaunce / the londe of Canaan with all hir costes. And youre south quarter shalbe from the wildernesse of Zin alonge by the coste of Edom / so that youre south quarter shalbe from the syde of the salte see eastwarde / & shall fet a compasse frõ the south vpp to Acrabim / & reach to Zinna. And it shall goo out on ỹ south side of Cades Bernea / & goo out also at Hazar Adar / and goo alõge to Azmon. And shall fet a cõpasse from Azmon vnto the ryuer of Egipte / and shall goo out at the see.

And youre west quarter shall be the great see / which coste shalbe youre west coste.

And this shalbe youre north quarter: ye shall compasse from the great see vnto moũt Hor. And from mount Hor / ye shall compasse & goo vnto Hemath / and the ende of ỹ coste shalbe at Zedada / & the coste shall reach out to Ziphron and goo out at Hazor Enan. And this shalbe youre north quarter.

And ye shall compasse youre east quarter frō Hazar Enan to Sepham And the coste shall goo downe from Sepham to Ribla on the east syde of Ain. And then descende and goo out at the syde of the see of Chinereth eastwarde. And then goo downe alonge by Jordayne/and leue at the salte see. And this shall be youre lōde with all the costes thereof rounde aboute.

And Moses commaunded the childern of Israel sayēge: this is the lōde which ye shall enherett by lotte/and which the Lorde cōmaūded to geue vnto. ix. trybes and an halfe: for the trybe of the childern of Ruben haue receaued/in the houssholdes of their fathers/and the trybe of the childern of Gad in their fathers houssholdes / & halfe the trybe of Manasse/haue receaued their enheritaunce/that is to wete. ij. trybes and an halfe haue receaued their enheritaunce on ẏ other syde of Jordayne by Jericho eastwarde/towarde the sonne rysynge.

And the Lorde spake to Moses sayenge: These are the names of ẏ men/which shall deuyde you the londe to enherett. Eleazer ẏ preast/ād Josua the sonne of Nun. And ye shall take also a lorde of euery trybe to deuyde the londe/whose names are these: In the trybe of Juda/Caleb ẏ sonne of Jephunne. And in ẏ trybe of ẏ childern of Simeon/Semuel ẏ sōne of Amiud/ād in ẏ tribe of Bē Jamin/Elis

dad the sonne of Cislon. And the in trybe of ỹ childern of Dan/the lorde Bucki the sonne of Jagli. And amonge the childern of Joseph: in the trybe of the childern of Manasse/the lorde Haniel the sonne of Ephod. And in the trybe of the childern of Ephraim/ỹ lorde Cemuel the sonne of Siphtan. And in the trybe of the sonnes of Zabulon/ỹ lorde Elizaphan the sonne of Parnac. And in the trybe of the childern of Isachar/the lorde Palthiel ỹ sonne of Asan. And in the trybe of the sonnes of Asser/the lorde Ahihud ỹ sonne of Selomi. And in the trybe of the childern of Naphtali/ the lorde Peda El the sonne of Ammihud. These are they which the Lorde commaũded to deuyde the enheritaũce vnto the childern of Israel/in the londe of Canaan.

¶ The.xxxv. Chapter.

AND the Lorde spake vnto Moses in ỹ feldes of Moab by Jordayne Jericho sayenge: commaunde the childern of Israel/that they geue vnto the leuites of the enheritaũce of their possession: cities to dwell in. And ye shall geue also vnto the cities of ỹ leuites/suburbes rounde aboute them. The cities shalbe for them to dwell in / and ỹ suburbes for their cattell/possession and all maner bestes of theirs.

And the suburbes of the cities which ye shall geue vnto the leuites/shall reach from the wall of ỹ citie outwarde/a thousande cu-

bites rounde aboute. And ye shall measure without the citie / and make the vtmost bor-
der of the eastsyde: two thousande cubites/ And the vtmost border of the south syde: two thousande cubetes / And the vtmost border of the west syde: two thousande cubetes: and the vtmost border of the north syde: two thousande cubetes also: and the citie shalbe in the myddes. And these shall be the suburbes of their cities.

And amonge the cities which ye shall geue vnto the leuites / there shall be sixe cities of fraunches which ye shall geue to that intent that he which killeth / maye flye thyder. And to them ye shall adde. xlij. cities mo: so that all the cities which ye shall geue the leuites shalbe. xlviij. with their suburbes.

And of the cities which ye shall geue oute of the possessyons of the childern of Israel / ye shall geue many out of their possessions that haue moche and fewe out of their possessiōs that haue litle: so that euery tribe shall geue of his cities vnto the leuites / acordinge to the enheritaunce which he enhereteth.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them: when ye be come ouer Jordayne into the londe of Canaan / ye shall bylde cities whiche shalbe preuyleged townes for you: that he whiche sleeth a man vnwares/ maye flye thither. And the cities shalbe to

flee from the executer of bloude/that he why che kylled dyc not/vntill he stonde before the congregacion in iudgement. And of these vi. fre cities which ye shall geue .iij. ye shall geue on this syde Iordayne and .iij. in ỳ londe of Canaan. And these sixe fre cities shalbe for the children of Israel & for the straunger & for him that dwelleth amonge you / ỳ all thei which kill any persone vnwares/may ye flee thither.

The right vse of sencturaryes.

Yf any man smyte another with a wepō of yerne that he dye/than he is a murtherer/ & shall dye for it.

Yf he smyte him with a throwinge stone that he dye therwith/then he shall dye: for he is a murtherer and shalbe slayne therfore.

Yf he smyte him with a handwepon of wodd that he dye therwith / then he shall dye: for he is a murtherer and shalbe slayne therfore.

The iudge of bloude shall slee the murtherer/as sone as he fyndeth him: Yf he thrust him of hate or hourle at him with layenge of wayte that he dye or smyte him with his hande of enmye that he dye / he that smote him shall dye/for he is a murtherer. The iustice of bloude shall slee him as soone as he fyndeth him.

But and yf he pusshed him by chaunce & not of hate or cast at him with any maner of

thynge and not of layenge of wayte: or cast any maner of stone at him that he dye therewith/and sawe him not: And he cast it apon him and he dyed / but was not his enemye/ nether soughte him ony harme: Then the cō gregacion shall iudge betwene the sleer ād the executer of blonde in soche cases. And the congregacion shall delyuer the sleer out of the hande of the iudge of blonde / and shall restore him agayne vnto the fraunchesed cytye/whether he was fleed. And he shall byde there vnto the dethe off the hye preaste whiche was anoynted with holy oyle.

But and yf he came without the borders of his preuyleged citie whether he was fled/ yf the bloudvenger fynde him without the borders of his fre towne / he shall slee the murtherer and be giltlesse/because he shulde haue bidden in his fre towne vntyll the deth of the hye preaste / and after the deth of the hye preast/he shall returne agayne vnto the londe of his possessyon. And this shalbe an ordinaunce and a lawe vnto you/ amonge youre childern after you in all youre habitacions.

Whosoeuer sleeth / shalbe slaine at ỹ mouthe of witnesses. For one witnesse shall not answere agenste one persone to put him to deeth. Moreouer ye shall take none amendes for the lyfe of the murtherer whiche is

worthy to dye: But he shall be put to deeth. Also ye shall take none atonement for him y is fled to a fre citie/that he shulde come agayne and dwell in the londe before the deeth of the hye preast.

And se that ye polute not the londe which ye are in/for blonde defyleth the londe. And the londe can none other wyse be clensed of y blonde that is shed therein/but by the blonde of it that shed it. Defyle not therfore the londe which ye inhabitt/& in the myddes of which I also dwell/for I am y Lorde which dwell amonge the childern of Israel.

¶ The. xxxvi. Chapter.

Hed the auncyet heedes of the childern of Gilead the sonne of Machir y sonne of Manasse of the kynred of y childern of Joseph/came forth and spake before Moses and the prynces which were auncyet heedes amoge the childern of Israel & sayed: The Lorde commaunded my lorde to geue y lande to enherette by lotte to the childern of Israel. And then my lord commaunded in y name of the Lorde to geue the enheritaunce of Zelaphead oure brother vnto his doughters. Now when any of the sonnes of the trybes of Israel take them to wynes/ then shall their enheritaunce be taken from the enheritaunce of oure fathers/and shall be put vnto the enheritaunce of the trybe in which they

are and shalbe taken from the lot of oure enheritaunce. And when the fre yere cometh vnto the childern of Israel / then shall their enheritaunce be put vnto the enheritaunce of the trybe where they are in / and so shall their enheritaunce be taken awaye from the enheritaunce of the trybe of oure fathers.

And Moses commaunded the childern of Israel at the mouth of the Lorde sayenge: the trybe of ỹ childern of Joseph haue sayed well. This therfore doeth the Lorde commaũde the doughters of Zelaphead sayenge: let them be wyues to whom they thẽ silfe thynke best / but in the kynred of the trybe of their father shall they marye / that the enheritaunce of the childern of Israel roole not from trybe to trybe. But that the childern of Israel maye abyde / euery man in the enheritaunce of the trybe of his fathers And euery doughter that possesseth any enheritaunce amonge the trybes of the childern of Israel / shalbe wife vnto one of the kynred of the trybe of hir father / that the childern of Israel maye enioy euery man the enheritaunce of his father / & that the enheritaunce goo not from one trybe to another: but that the trybes of the childern of Israel / maye abyde euery man in his awne enheritaunce.

And as the Lorde commaunded Moses euen so dyd the doughters of Zelaphead: Mahela, Thirza / Hagla / Milca and Noa /

ād were maried vnto their fathers brothers sonnes/of the kynred of the childern of Manasse the sonne of Joseph: ād so they had their enheritaunce in the trybe of the kynred of their father.

These are the commaundmentes & lawes which the Lorde commaunded thorow Moses/vnto the childern of Israel in the feldes of Moab apon Jordayne nye vnto Jericho.

¶ The ende of the. iiij. boke of Moses.

APRO
LOGE IN TO THE fyfte boke of Moſes, cal-led Deuteronomye.

THis is a boke worthye to be rede in daye and nyghte and neuer to be oute of handes. For it is the moſt excellent of all the bokes of Moſes It is eaſye alſo and light and a very pure goſpell that is to wete, a preachinge of fayth and loue: deducinge the loue to God oute of faith, and the loue of a mans neyghboure out of the loue of God. Herin alſo thou mayſt lerne right meditacion or contemplacyon, which is nothing els ſaue the callynge to mynde and a repeatyng in the hert of the glorioufe ād wonderfull deades of God, and of his terreble handelinge off his enemyes and mercyfull entreating of them that come when he calleth them which thinge this boke doth and almoſt nothinge els.

In the. iiij. firſt chaptres he reherſeth the benefites of God done vnto thē, to prouoke thē to loue, ād his mightie deades done aboue all naturall power ād beyonde all naturall capacite of faith, that they might beleue God ād truſt in him and in his ſtrength. And thyrdlye he reherſeth the firce plages of God vppon hys enemyes and on them which thorowe impacientie and vnbeleffe fell from him: partelye to

tame

tame and abate the appetites of the fleshe whi
che alwaye fyght agenst the spirite, and partes
ly to bridle the wilde raginge lustes of thē in
whom was no spirite: that though they had no
power to do good of loue, yet at the lest waye
they shulde absteyne from outwarde euell for
feare of wrath and cruell vengeaunce whiche
shuld fall vppon them and shortly finde them
oute, yf they cast vpp goddes nurter and runne
at ryotte beyonde his lawes and ordinaunces.
Moreouer he chargeth them to put nought to
nor take oughte awaye from goddes wordes,
but to be diligent onlye to kepe them in remē
braunce and in the harte and to teache theire
childern, for feare of forgettinge. And to be-
ware ether of makynge imagerye or of bowin
ge them selues vnto images sayenge: Ye sawe
no image when God spake vnto you, but her-
de a voyce onlye and that voyce kepe and the-
runto cleaue, for it is youre liffe and it shall sa-
ue you. And finally yf (as the frayltie of al flesh
is) they shall haue fallen from God and he ha
ue brought them in to troble, aduersyte, ād cō
braunce ād all necessite: yet yf they repent and
turne, he promyseth them that God shall remē
bre his mercie ād receave thē to grace agayne

In the fifte he repeteth the .x. commaūdmē
tes and that they myght se a cause to do them

of loue, he biddeth them remembre that they were bounde in Egipte and how God delyuered them with a mightie hande and a ſtretched out arme, to ſerue him and to kepe his commaundmentes: as Paule ſayeth that we are bought with Chriſtes bloude ād therfore are his ſeruauntes ād not oure awne, ād ought to ſeke his will and honoure onlye ād to loue ād ſerue one another for his ſake.

In the ſixte he ſetteth out the fountayne off all commaundmentes: that is, that they beleue how that there is but one God that doeth all, and therfore ought onlye to be loued with all the herte, all the ſoule and all the myghte. For loue only is the fulfillinge of the commaundementes, as Paule alſo ſayeth vnto, the Romaynes and Galathians likewiſe. He warneth thē alſo that they forgett not the commaundmentes, but teach thē their childern ād to ſhew their childern alſo how God delyuered thē out of the bondage of the Egiptiās to ſerue him and his commaundmētes, that the childern myght ſe a cauſe to worke of loue, likewiſe.

The ſeuēth is all together of faith: he remoueth all occaſiōs that might withdrawe them from the fayth, and pulleth them alſo from all confidence in them ſelues, and ſtureth thē vp to truſt in god boldlye and onlye.

Of the

Of the eyght chaptre thou seyst how that the cause of all temptation is, that a mā might se his awne herte. For whē I am brought in to that extremite that I must ether suffre or forsake god, then I shall feale how moch I beleue and trust in him, and how moch I loue him. In like maner, yf my brother do me euel for my good, then yf I loue him when there is no cause in him, I se that my loue was of god, ād euē so yf I then hate him, I feale and peaceave that my loue was but wordly, And finally he sturreth thē to the fayth ād loue of god, ād dryveth them frō all confidence of their awne selves.

In the nynth also he moueth thē vnto faith and to put their trust in god, and draweth thē from confidence of them selues by rehearsinge all the wekednesse which they had wrought from the first daye he knew them vnto that same daye. And in the end he repeteth how he conjured god in horeb ād ouercame him with prayer, where thou mayest lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes and the kepinge of the lawe in the harte: which is to feare god loue him ād serue him with all their harte soule and mighte ād kepe his commaundmentes of loue. And he shewyth a reason why they shuld that doo: euen

because

becauſe god is lord of heuen and erth ād hath
alſo done all for them of his awne goodneſſe
without their deſervinge. And then out of the
loue vnto god he bringeth the love vnto a
mans neyghboure ſayenge: god is lorde above
all lordes and loveth all his ſeruauntes indiffe
rently, as well the poore and feble and the ſtra
unger, as the rich and mightye, ād therfore wil
that we loue the poore and the ſtraunger. And
he addeth a cauſe, for ye were ſtraungers and
god deliuered you and hath brought you vnto
a londe where ye be at home. Loue the ſtraun-
ger therfore for his ſake.

In the .xi. he exhorteth them to loue and
feare god, and reherſeth the terrible dedes off
god vppon his enemies, and on them that re-
belled agenſt him. And he teſtifyeth vnto the
both what will folow yf they loue and feare
god, and whate alſo yf they deſpiſe him ād bre
ake his commaundment.

In the .xij. he cōmaundeth to put out of the
waye all that might be an occaſion to hurte the
fayth and forbiddeth to do ought after their
awne mindes, or to altre the worde of god.

In the .xiij. he forbiddeth to herken vnto
ought ſaue vnto gods worde: no though he
which coūſeleth cotraye ſhuld come with mi
racles, as Paule doth vnto the Galathians.

In the

In the.xiiij the beestes are forbiddē, partely for the vnclennesse of thē, ād partely to cause hate betwene the hethē ād thē, that they haue no cōuersatiō to gether, in that one abhorreth whatt the other eateth. Vnto this.xv. chaptre all pertayne vnto faith and loue chefly. And in this.xv. he beginneth to entreate moare specially of thinges pertayninge vnto the comen welth ād equite ād exhorteth vnto the loue of a mans neyghboure. And in the.xvi. amonge other he forgetteth not the same. And in the xvij. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe and vnto the, punyshment of ydolatres, he yet endeth in a lawe of loue and equite: forbiddinge to comdemne any man vnder lesse then twoo witnesses at the lest and commaundeth to bringe the trespacers vnto the open gate of the citye where all men goo in and out, that allmen might heare the cause and se that he had but right. But the pope hath founde a better waye, even to appose him with out any accusare ād that secretlye, that no man knowe whether he haue right or no, ether hare his articles or answere: for feare lest the people shuld serch whether it were so or no.

In the.xviij he forbiddeth all false and develish crastes that hurte true fayth. Moreouer

because

becauſe the people coude not heare the voyce of the lawe ſpokē to thē in fire, he promiſeth thē a nother prophete to brīge thē better tydinges which was ſpokē of chriſt oure ſauiour.

The.xix. ād ſo forth vnto the ende of the xxvij. is almoſt al to gether of love vnto oure neygboures ād of lawes of equite ād honeſtye with now ād then a reſpecte vnto fayth.

The.xxviij. is a terreble chaptre ād to be trēbled at: A chriſtē mans harte might wel bleed for ſorow at the readinge of it, for feare of the wrath that is like to come vpō us accordinge vnto all the curſes which thou there readeſt. For acordinge vnto theſe curſes hath god delt with all nacions, after they were fallē in to the abhominacions of blindneſſe.

The.xxix. is like terreble with a godly leſſō in the ende that we ſhuld leue ſerchīge of goddes ſecrettes ād geue diligēce to walke accordinge to that he hath opened vnto us. For the kepīge of the cōmaūdmētes of god teacheth wiſdome as thou mayeſte ſe in the ſame chapter, where Moſes ſayeth, kepe the cōmaūdmētes, that ye maye vnderſtōd whate ye ought to do. But to ſerch goddes ſecretes blīdeth a mā as it is wel proved by the ſwarmes of oure ſophiſters, whoſe wiſe bokes are now whē we loke ī the ſcripture, foūde but ful of foliſhneſſe.

T

THese be the wordes which Moses spake vnto all Israel, on the other syde Iordayne in the wilderneſſe and in the feldes by the red see, betwene Pharā ād Tophel, Laban, Hazeroth and Dilahab. xij. dayes iurney from Horeb vnto Cades bernea, by the waye that leadeth vnto mount Seir. And it fortuned the first daye of the. xi. moneth in the fortieth yere, that Moses spake vnto the childern of Israel acordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kynge of the Amorites which dwelt in Hesbon, and Og kinge of Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of Moab, Moses began to declare this lawe saynge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therfore and take youre iurney and goo vnto the hilles of the Amorites and vnto all places nye there vnto: both feldes, hilles and dales: and vnto the south and vnto the sees syde in the londe of Canaan, and vnto libanon: euen vnto the greate ryuer Eu-

phrates. Beholde, I haue ſet the londe before you: goo in therfore and poſſeſſe the londe which the Lord ſware vnto youre fathers Abraham, Iſaac and Iacob, to geue vnto them and their ſeed after them.

And I ſayde vnto you the ſame ſeaſon: I am not able to bere you myſelfe alone. For the Lorde youre God hath multiplyed you: ſo that ye are this daye as the ſtarres of heauen in numbre (the Lorde god of youre fathers make you a thouſande tymes ſo many moo as ye are, and bleſſe you as he hath promyſed you) how (ſayde I) can I myſelfe alone, beare the combraunce, charge and ſtryffe that is amonge you: brynge therfore men of wiſdome and of vnderſtondinge and expert knowne amonge youre trybes, that I maye make them rulers ouer you.

And ye anſwered me and ſayed: that which thou haſt ſpoken is good to be done. And then I toke the heedes of youre trybes, men of wyſdome and that were expert, and made them ruelers ouer you: captaynes ouer thouſandes and ouer hundredes ouer fyftye and ouer ten, and officers amonge youre trybes.

Iudges

And I charged youre Iudges the ſame tyme ſayenge: heare youre brethern and iudge righte-

righteoufly betwene euery man and his bro-
ther and the ſtraunges that is with him. Se th-
at ye knowe no man in Iudgement: but heare
the ſmall as well as the greate and be afray-
ed of no man, for the lawe is Gods. And the
cauſe that is to harde for you, brynge vnto me
and I will heare it. And I commaunded you
the ſame ſeaſon, all the thinges which ye ſhul
de doo.

And then we departed from Horeb and
walked thorow all that greate and terrcble wil
derneſſe as ye haue ſene alonge by the waye
that ledeth vnto the hilles of the Amorites, as
the Lorde oure God commaunded us, and ca
me to Cades bernea. And there I ſayed vnto
you: Ye are come vnto the hilles of the Amo-
rites, which the Lorde oure God doth geue
vnto us. Beholde the Lorde thi God hath
ſett the londe before the, goo vpp and con
quere it, as the Lorde God of thy fathers ſa-
yeth vnto the: feare not, nether be diſcora-
ged.

And then ye came vnto me euery one
and ſayed: Let us ſende men before us,
to ſerche us out the londe and to brynge
us worde agayne, both what waye we ſhall
goo vpp by, and vnto what cities we ſh-
all come. And the ſayenge pleaſſed me well

and I toke.xij. men of you, of euery trybe one.
And they departed and went vp in to the hye
contre and came vnto the ryuer Eſcoll, and
ſerched it out, and toke of the frute of the lon
de in their hondes and brought it doune vnto
us and brought us worde agayne and ſayde: it
is a good lande which the Lorde oure God
doeth geue us.

Notwithſtondinge ye wolde not conſente
to goo vpp, but were diſhobedient vnto the
mouth of the Lorde youre God, ād murmu
red in youre tentes and ſayde: becauſe the Lor
de hateth us, therfore he hath brought us out
of the londe of Egipte, to delyuer us in to the
handes of the Amorites and to deſtroye us.
How ſhall we goo vpp? Oure brethern haue
diſcoraged oure hartes ſayenge: the people is
greater and taller than we, ād the cities are gre
atte and walled euen vpp to heauen, and mo
reouer we haue ſene the ſonnes of the Enaki
mes there.

And I ſayed vnto you: dreade not nor be
afrayed of thē: The Lorde youre God which
goeth before you, he ſhall fyghte for you, ac
cordynge to all that he dyd vnto you in Egipte
before youre eies ād in the wilderneſſe: as thou
haſt ſene how that the Lorde thy God bare
the as a man ſhulde beare his ſonne, thorow
out al

out all the waye which ye haue gone, vntill ye came vnto this place. And yet for all this sayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes and was wroth and swore sayenge, there shall not one of these men of this frowarde generacion se that good londe which I sware to geue vnto youre fathers, saue Caleb the sonne of Iephune, he shall se it, and to him I will geue the londe which he hath walked in ād to his childern, because he hath contynually folowed the Lorde. Likewise the Lorde was angrye with me for youre sakes sayenge: thou also shalt not go in thiter. But Iosua the sōne of Nun which stondeth before the, he shall go in thither. Bolde him therfore for he shall deuyde it vnto Israel. Moreouer youre childern which ye sayed shulde be a praye, and youre sonnes which knowe nether good nor bad this daye, they shall goo in thither ād vnto them I will geue it, ād they shall enioye it. But as for you, turne backe and take youre iurneye in to the wilderneſſe: euen the waye to the reed see.

Than ye answered and sayed vnto me: We haue

haue ſynned agenſt the Lorde: we will goo vp and fyghte, acordinge to all that the Lorde oure God cõmaunded us. And whẽ ye had gyrde on euery man his wepons of warre and were ready to goo vp in to the hilles, the Lorde ſayed vnto me: ſaye vnto thẽ, ſẽ that ye go not vp and that ye fighte not, for I am not amõge you: leſt ye be plaged before youre enemies.

*. And whẽ I told you ye wold not heare: but diſobeyed the mouth of the Lorde, and went preſumptouſly vp in to the hilles.

Here thou ſeeiſt the verey image of the papiſtes. For thei like wiſe where Gods worde is, there they beleue not ād where it is not there they be bold.

Thẽ the Amorites which dwelt in thoſe hilles, came out agenſt you and chaſed you as becs doo, and hewed you in Seir, euẽ vnto Horma. And ye came agayne and wepte before the Lorde: but the Lorde wolde not heare youre voyce nor geue you audience. And ſo ye abode in Cades alõge ſeaſon, acordinge vnto the tyme that ye there dwelt.

The. ij. Chapter.

THen we turned and toke oure iurney in to the wilderneſſe, euen the waye to the red ſee as the Lord cõmaunded me. And we compaſſed the mountayns of Seir a lõge tyme Thẽ the Lorde ſpake vnto me ſaienge: Ye haue cõpaſſed this mountayns lõge ynough, turne you northwarde. And warne the people ſayenge

enge: Ye ſhall goo thorow the coſtes of youre brethern the childern of Eſau which dwell in Seir, and they ſhalbe afrayed of you: But take good hede vnto youre ſelues that ye prouoke thē not, for I wil not geue you of their lōde, no not ſo moch as a fote breadeth: becauſe I haue geuē mount Seir vnto Eſau to poſſeſſe. ye ſhall bye meate of thē for money to eate, and ye ſhall bye water of thē for money to drīke. For the Lorde thy God hath bleſſed the in all the workes of thine hāde, ād knew the as thou wēt teſt thorow this greate wilderneſſe. Moreouer the Lorde thi God hath bene with the this. xl yeres, ſo that thou haſt lacked nothinge.

And whē we were departed from oure brethern the childern of Eſau which dwelt in Seir by the fclde waye from Elath ād Ezion Gaber, we turned ād went the waye to the wilderneſſe of Moab. I hē the Lorde ſayed vnto me ſe that thou vexe not the Moabites, nethet prouoke thē to batayle for I will not geue the of their lōde to poſſeſſe: becauſe I haue geuē Ar vnto the childern of loth to poſſeſſe. I he Emimes dwelt there in in tymes paſt, a people greate, many ād tal, as the Enakimes: which alſo were takē for geantes as the Enakimes: And the Moabites called thē Emymes. In like maner the Horimes dwelt in Seir before time which

the

the childern of Esau cast out, ād destroyed thē before them and dwelt there in their stede: as Israel dyd in the londe of his possessiō which the Lorde gaue them

Now ryse vpp (sayed I) ād get you ouer the ryuer Zared: ād we went ouer the ryuer Zared. The space in which we came from Cades bernea vntill we were come ouer the ryuer Zared was .xxxviij. yeres: vntill all the generacion of the men of warre were wasted out of the host as the Lorde sware vnto thē. For in dede the hande of the Lorde was agēst thē, to destroye them out of the host, till they were consumed.

And as soone as all the men of warre were consumed and deed from amonge the people, then the Lorde spake vnto me sayenge. Thou shalt goo thorow Ar the coste of Moab this daye, and shalt come nye vnto the childern of Ammon: se that thou vexe them not, nor yet prouoke them. For I will not geue the of the londe of the childern of Ammon to possesse, because I haue geuen it vnto the childern of loth to possesse. That also was taken for a londe of geauntes and geauntes dwelt therim in olde tyme, and the Ammonites called them Zamzumyms. A people that was great, many and taule, as the Enakyms. But the

Lorde

Lorde destroyed them before the Ammonites, and they cast them out and they dwelt therei̅ their steade: as he dyd for the childern of Esau which dwell in Seir: eue̅ as he destroyed the horyms before them, a̅d they cast them out and dwell in their steade vnto this daye. And the Avims which dwelt in Hazarim eue̅ vnto Aza, the Caphthoryms which came out of Caphthor destroyed them and dwelt in their rowmes.

Ryse vp, take youre yourney and goo ouer the ryuer Arnon. Beholde, I haue geuen in to thy ha̅d Siho̅ the Amorite kynge of Hesbo̅, a̅d his londe. Goo to and conquere and prouoke hi̅ to batayle. This daye I will begynne to send the feare and dreade of the vppon all nacions that are vnder al portes of heauen: so that whe̅ they heare speake of the, they shall tremble and quake for feare of the.

Then I sent messengers out of the wildernesse of kedemoth vnto Syhon kynge of Hesbon, with wordes of peace saynge: Let me goo thorow thy londe. I will goo allweyes alonge by the hye waye and will nether turne vnto the righte hande nor to the left. Sell me meate for money for to eate, and geue me drinke for money for to drynke: I will goo thorowe by fote only (as the childern of Esau dyd vnto me whi

che

che dwell in Seir and the Moabites whiche dwell in Ar) vntyll I be come ouer Iordayne, in to the londe which the Lorde oure God geueth vs.

But Sihon the kinge of Hesbon wolde not let vs passe by him, for the Lord thy God had hardened his sprite and made his herte tough because he wold delyuer him in to thy hondes as it is come to passe this daye.

And the Lorde sayed vnto me: beholde, I haue begonne to set Sihon and his londe bef̄ore the: goo to and conquere, that thou mayst possesse his londe. Then both Sihon and all his people came out agenst vs vnto batayle at Iahab. And the Lorde set him before vs, and we smote hym and his sonnes and all hys people.

And we toke all his cities the same season, and destroyed all the cities with men, wemen, and childern ād let nothinge remayne, saue the catell only we caught vnto oure selues and the spoyle of the cities which we toke, from Aroer vppon the brynke off the riuer off Arnon, and the citie in the ryuer, vnto Gilead: there was not one citye to stronge for vs. The Lorde oure God delyuered all vnto vs: only vnto the londe of the childern of Ammon ye came not, nor vnto all the coste of the riuer Iabock

ner

ner vnto the cities in the mountaynes, nor vnto what soeuer the Lorde oure God forbade vs.

¶ The. iij. Chapter.

THen we turned and went vpp the waye to Basan. And Og the kinge of Basan came out agenst vs: both he and all his people to batayle at Edrey. And the Lorde sayed vnto me: feare him not, for I haue delyuered him and all his people ād his lande in to thy hande ād thou shalt deale with hī as thou dealest with Sihon kynge of the Amorites which dwelt at Hesbon. And so the Lorde oure God delyuered in to oure handes, Og also the kinge off Basan and al his folke, And we smote him vntyll noughte was left him.

And we toke all his cities the same ceason (for there was not a citie whiche we toke not from them) euen .iij. score cities, all the region of Argob, the kyngdome of Og in Basan. All these cities were made stronge with hye walles, gates and barres, besyde vnwalled townes a greate maynye. And we vtterly destroyed them, as we played with Sihon kynge off Hesbon: bringing to nought al the cities with men, wemen and childern. But all the catell and the spoyle of the cities, we caughte for

oure

oure ſelues.

And thus we toke the ſame ceaſon, the lõde out of the hande of two kynges of the Amorites on the other ſyde Iordayne, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senyr) all the cities in the playne ād all Gilead and all Baſan vnto Salcha and Edrei, cities of the kingdome of Og in Baſan. For only Og kynge of Baſan remayned of the remnaũt of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammõ. ix. cubettes longe ād, iiij. cubetes brode, of the cubettes of a man.

And when we had conquered this londe the ſame tyme, I gaue from Aroer which is apon the riuer of Arnon, and halfe mount Gilead and the cities thereof vnto the Rubenites, and Gadites. And the reſt of Gilead and all Baſan the kingdome of Og, I gaue vnto the halfe trybe of Manaſſe: all the regiõ of Argob with all Baſan was called the londe of geauntes. Iair the ſonne of Manaſſe toke all the regiõn of Argob vnto the coſtes of Geſuri ād Machati, and called the townes of Baſan after his owne name: the townes of Iair vnto thys daye. And I gaue half Gilead vnto Machir. And vnto Ruben ād Gad, I gaue from Gilead vn

ad vnto the ryuer of Arnon ād half the valey ād the coste, euē vnto the ryuer Iabock which is the border of the childern of Ammon, and the feldes ād Iordayne with the coste, from Cenereth even vnto the see in the felde which is the salt see vnder the sprynges off Pisga eastwarde.

And I commaunded you the same tyme (ye Ruben ād Gad) sayeng: the Lorde your God hath geuen you this londe to enioye it: se that ye go harnessed before youre brethern the childern of Israel, all that are mē of warre amonge you. Youre wyues only youre childern ād youre catell (for I wote that ye haue moch catell) shall abyde in youre cities which I haue geuen you, vntyll the Lorde haue geuē rest vnto your brethern as well as vnto you, and vntyll they also haue conquered the londe which the Lorde youre God hath geuen them beyonde Iordayne: and then returne agayne euery mā vnto his possession which I haue geuē you.

And I warned Iosua the same tyme sayeng thyne eyes haue sene all that the Lorde youre God hath done vnto these two kynges, euē so the Lorde will doo vnto all kyngdomes whither thou goest. Feare them not, for the Lorde youre God he it is that fighteth for you.

And I besoughte the Lorde the same tyme

sayng

sayenge: O lorde Iehoua, thou hast begonne to shewe thy servaunte thy greatnesse and thy mightie hande for there is no God in heauen nor in erth that can do after thy workes and after thy power: let me goo ouer ād se the good londe that is beyonde Iordayne, that goodly hye contre and Libanon. But the Lorde was angrie with me for youre sakes and wolde not heare me, but sayed vnto me, be content, and speake henceforth no moare vnto me of this matter, Get the vp in to the toppe of Pisga ād lifte vpp thine eyes west, north, south ād easte, ād beholde it with thyne eyes for thou shalt not goo ouer this Iordayne. Moreouer, charge Iosua and corage him and bolde him. For he shall go ouer before his people, and he shall deuyde the londe which thou shalt se vnto them. And so we abode in the valaye besyde Beth Peor.

¶ The. iiij. Chapter.

AND now herken Israel vnto the ordinaunces ād lawes which I teache you, for to doo them, that ye maye lyue ād goo ād conquere the londe which the Lorde God of youre fathers geueth you. Ye shall put nothinge vnto the worde which I commaunde you neither doo ought there from, that ye maye kepe the

Nomer yet corrupt it with false glosis to cōfirme Aristotle: but rebuke Aristotles false lerninge, therewith.

the commaundmentes off the Lorde youre God which I commaunde you. Youre eyes haue sene what the Lorde dyd vnto Baal Peor: for al the men that folowed Baal Peor, the Lorde youre God hath destroyed from amõge you: But ye that claue vnto the Lorde youre God, are alyue euery one of you this daye. Beholde, I haue taught you ordinaunces and lawes, soche as the Lorde my God commaũded me, that ye shulde do euẽ so in the londe whether ye goo to possesse it

Kepe them therfore and doo them, for that is youre wisdome and vnderstandynge in the syghte of the nacyons: whiche when they haue herde all these ordinaunces, shall saye: O what a wyse and vnderstondynge people is this greate nacion. For what nacyon is so greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye vnto vs, in all thinges, when we call vnto hym? Yee, and what nacyon is so greate that hath ordinaunces and lawes so ryghtuousse, as all thys lawe whiche I sett before you this daye.

Take hede to thy selfe therfore only ād kepe thy soule diligently, that thou forgett not the thinges which thyne eyes haue sene and that they departe not out of thyne harte, all the dayes of thine life: but teach them thy sonnes

Teach youre childern.

nes, ād thy ſonnes ſonnes. The daye that I ſtode before the Lorde youre god in Horeb, whē he ſayed vnto me, gather me the people together, that I maye make them heare my wordes that they maye lerne to fere me as longe as thei lyue vppon the erth and that they maye teache their childern: ye came ād ſtode alſo vnder the hyll ād the hyll burnt with fire: euen vnto the myddes of heauē, ād there was darckneſſe, cloudes ād myſt. And the Lorde ſpake vnto you out of the fire ād ye herde the voyce of the wordes: But ſawe no ymage, ſaue herde a voyce only,

The voice is all to gether: vnto that image ought men to bowe the-te hertes.

And he declared vnto you his couenaunt, which he commaunded you to doo, euen .x. verſes and wrote them in two tables of ſtone. And the Lorde commaunded me the ſame ſeaſon to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to poſſeſſe it

Take hede vnto youre ſelues diligently as pertayninge vnto youre ſoules, for ye ſawe no maner of ymage the daye when the Lorde ſpake vnto you in Horeb out of the fire: leſt ye marre youre ſelues and make you grauen ymages after what ſoeuer likeneſſe it be: whether after the likeneſſe of mā or womā or any maner beeſt that is on the erth or of any maner fethered

red foule that fleth in the ayre,or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and leste thou lyfte vpp thyne eyes vnto heuen,and when thou seyst the sonne and the mone and the starres and what soeuer is contayned in heauen,shuldest be disceaued and shuldest bow thi selfe vnto them ād serue the thinges which the Lorde thy God hath distributed vnto all nacions that are vnder al quarters ofheauen.

For the Lorde toke you and broughte you out of the yernen fornace of Egipte,to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrye with me for youre sakes and swore, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe,which the Lorde thy God geueth the to enherytaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe

Take hede vnto youre selues therfore, that ye forgett not the appoyntment of the Lorde youre God which he made with you, and that ye make you no grauen ymage of what soeuer it be that the Lorde thi God hath for-

bidden the. For the Lorde thi God is a cõsu-
minge fyre, and a gelouse God.

Yf after thou hast gotten childern and chil
derns childern and hast dwelt longe in the lon
de, ye shall marre youre selues and make gra-
uen ymages after the likenesse of what so euer
it be, and shall worke wekednesse in the sygh
te of the Lorde thy God, to prouoke him.
I call heauen and erth to recorde vnto you
this daye, that ye shall shortely peresh from of
the londe whether ye goo ouer Iordayne to
possesse it: Ye shall not prolonge youre dayes
therin, but shall shortly be destroyed. And
the Lorde shall scater you amonge nacions,
and ye shalbe lefte few in numbre amonge
the people whother the Lorde shall brynge
you: and there ye shall serue goddes which
are the workes of mans hande, wod and sto-
ne which nether se nor heare nor eate nor
smell.

Neuer the later ye shall seke the Lorde
youre God euen there, and shalt fynde him
yf thou seke him with all thine herte and
with all thy soule. In thi tribulacion and
when all these thinges are come apon the,
euen in the later dayes, thou shalt turne vn-
to the Lorde thy God, and shalt herken vn
to his

to his voyce. For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the appoyntmēt made with thy fathers which he sware vnto them.

For axe I praye the of the dayes that are past which were before the, sence the daye that God created man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene herde as it is, that a nacion hath herde the voyce of God speakinge out of fyre as thou hast herde, and yet lyued? ether whether God assayed to goo and take him a people from amonge nacions, thorow temptacions and sygnes and wonders and thorow warre and with a mightie hande and a stretched out arme and wyth myghtye terrible sightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he.

Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed

the his greate fyre, and thou hardeſt his wor-
des out of the fyre. And becauſe he loued thy
fathers, therfore he choſe their ſeed after them
and broughte the out with his preſence and
with his myghtye power of Egipte: to thruſt
out nations greater ād myghtyer then thou be-
fore the, to bringe the in and to geue the their
londe to enheritaunce: as it is come to paſſe
this daye.

Vnderſtonde therfore this daye and turne
it to thine herte, that the Lorde he is God in
heauen aboue and vppon the erth beneth the-
re is no moo: kepe therfore his ordynaunces,
and his commaundmentes which I commaun
de the this daye, that it maye goo well with the
and with thi childern after the and that thou
mayſt prolonge thy dayes vppon the erth wh-
hich the Lorde thi God geueth the for euer.

Then Moſes ſeuered. iij. cities on the other
ſyde Iordane towarde the ſonne ryſynge, that
he ſhulde fle thiter which had kylled his neygh
boure vnwares and hated him not in tyme paſt
and therfore ſhulde fle vnto one of the ſame ci
ties and lyue: Bezer in the wilderneſſe euen in
the playne contre amonge the Rubenites:
and Ramoth in Gilead amonge the Gad-
dites and Solan in Baſan amonge the Ma-
naſſites.

This

This is the lawe which Moſes ſet before the childern of Iſrael, and theſe are the witneſſe, ordinaunces and ſtatutes which Moſes tolde the childern of Iſrael after they came out of Egipte, on the other ſyde Iordayne in the valey beſyde Beth Peor in the londe of Sihõ kinge of the Amorites which dwelt at Heſbon, whom Moſes and the childern of Iſrael ſmote after they were come out of Egipte, ād conquered his lande and the lande of Og kinge of Baſan. ij. kynges of the Amorites on the other ſyde Iordayne towarde the ſonne ryſynge: from Aroar vppon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon ād all the feldes on the other ſyde Iordayne eaſtwarde: euen vnto the ſee in the felde vnder the ſpringes of Piſga.

The. v. Chapter.

AND Moſes called vnto all Iſraell and ſayed vnto them: Heare Iſrael the ordynaunces and lawes which I ſpeke in thyne eares this daye, and lerne them and take hede that ye doo them. The Loode oure God made an appoyntment with us in Horeb. The Lorde made not this bonde with oure fathers, but with us: we are they, which are

all heare

al heare a lyue this daye. The Lord talked with you face to face in the mo͂ut out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayenge of the Lorde. For ye were afrayed of the fyre and therfore went not vpp in to the mount and he sayed.

I am the Lorde thy God which brought the out of the lo͂de of Egipte the houſſe of bo͂dage. Thou shalt haue therfore none other goddes in my presence.

Image

Thou shalt make the no grauen Image off any maner lykenesse that is in heauen aboue, or in the erth beneth, or in the water beneth the erth. Thou shalt nether bowe thy self vnto them nor serue them, for I the Lorde thy God, am a gelouse God, visettinge the wikednesse of the fathers vppon the childern, euen in the thyrde and the fourth generacion, amonge them that hate me: and shewe mercye apon thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him giltlesse, that taketh his name in vayne.

Kepe the Sabbath daye that thou sanctifie

fie it, as the Lorde thy God hath commaunded the. Syxe dayes thou ſhalt laboure and doo all that thou haſt to doo, but the ſeuenth daye is the Sabbath of the Lorde thy God: thou ſhalt doo no maner worke, nether thou nor thy ſonne nor thy doughter nor thy ſeruaunte nor thy mayde nor thine oxe nor thyne aſſe nor any of thi catell nor the ſtraunger that is within thy cytye, that thy ſeruaunte and thy mayde maye reſt as well as thou * And remembre that thou waſt a ſeruaunte in the londe of Egypte and how that the Lorde God, brought the out thence with a myghtye hande and a ſtretched out arme. For which cauſe the Lorde thy God commaundeth the to kepe the Sabbath daye.

God ſheweth a cauſe why we oughte to kepe his commaundmentes the pope doth not.

Honoure thi father and thi mother, as the Lord thi God hath cõmaũded the: that thou mayſt prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thi God geueth the.

Thou ſhalt not ſlee.

Thou ſhalt not breake wedlocke.

Thou ſhalt not ſteale.

Thou ſhalt not beare falſe witneſſe agenſt thy neghboure,

Thou ſhalt not luſte after thi neghbours wyfe

wife: thou ſhat not couet thi neyghbours houſſe, felde, ſeruaunte, mayde, oxe, aſſe nor ought that is thi neghbours.

Theſe wordes the Lorde ſpake vnto al youre multitude in the mount out of the fyre, cloude and darckneſſe, with a loude voyce and added nomoare there to, and wrote them in. ij. tables of ſtone and delyuered them vnto me.

But as ſoone as ye herde the voyce out off the darckneſſe and ſawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre elders: and ye ſayed: beholde, the Lorde oure God hath ſhewed us his glorye and his greatneſſe, and we haue herde his voyce out of the fyre, and we haue ſene this daye that God maye talke with a man and he yet lyue. And now wherfore ſhulde we dye that this greate fyre ſhulde conſume us: Yf we ſhulde heare the voyce of the Lorde oure God any moare, we ſhulde dye. For what is any fleſh that he ſhulde heare the voyce of the lyuynge God ſpeakynge out of the fyre as we haue done and ſhulde yet lyue: Goo thou ād heare all that the Lorde oure God ſayeth, and tell thou vnto us all that the Lorde oure God ſayeth vnto the, and we will heare it and doo it.

And

And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed. Oh that they had soche an herte with them to feare me ād kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern for euer. Goo ād saye vnto them: gett you in to youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ād lawes which thou shalt teache thē, that they may doo them in the londe whiche I geue them to possesse.

Take hede therfore that ye do as the Lorde youre God hath commaunded you, and turne not asyde: ether to the righte hande or to the left: but walke in all the wayes which the Lorde youre God hath cōmaunded you, that ye maye lyve and that it maye goo well with you ād that ye maye prolonge youre dayes in the lond whiche ye shall possesse.

¶ The. vj. Chapter.

THese are the commaundmentes, ordinaunces and lawes which the Lorde youre God commaunded to teach you, that ye might doo them in the londe whother ye goo to pos-

sesse

ſeſſe it: that thou mighteſt feare the Lorde thy God, to kepe all his ordinaunces and his commaundmentes which I commaunde the, both thou and thy ſonne and thy ſonnes ſonne all dayes off thy lyfe, that thy dayes maye be prolonged. Heare therfore Iſrael and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encreaſe myghtely: euē as the Lord God of thy fathers hath promyſed the, a lōde that floweth with mylk ād hony

Heare Iſrael, the Lorde thy God is Lorde only and thou ſhalt loue the Lorde thy God with all thyne harte, with all thy ſoule and with all thy myght. And theſe wordes which I commaunde the this daye, ſhalbe in thine herte ād thou ſhalt whett them on thy childern, and ſhalt talke of them when thou art at home in thyne houſſe and as thou walkeſt by the waye, ād when thou lyeſt doune and when thou ryſeſt vpp: and thou ſhalt bynde them for a ſygne vpon thyne hande. And they ſhalbe papers off remembraunce betweene thyne eyes, and ſhalt write them vppon the poſtes of thy houſſe ād vppon thy gates.

It is hereſy with vs for a laye mā to loke of gods worde or to reade it.

And when the Lorde thy God hath broughte the in to the lond which he ſware vnto thy fathers Abraham, Iſaac and Iacob, to geue the with greate and goodly cities which thou byldeſt

deſt not, and houſſes full of all maner goodes which thou filledeſt not, and welles dygged which thou dyggedeſt not, ād vynes and olyue trees which thou plantedeſt not, ād whē thou haſt eaten, and art full: Then beware leſt thou forget the Lorde which broughte the out off the lande of Egipte the houſſe of bondage. But feare the Lorde thy God and ſerue hym, and ſwere by his name, and ſe that ye walke not after ſtraunge goddes of the Goddes off the nacyons whiche are aboute you. For the Lorde thy God is a gelouſe God among you leſt the wrath of the Lorde thy God waxe hotte vppon the and deſtroye the from the erth.

Ye ſhall not tempte the Lorde youre God as ye dyd at Maſa. But ſe that ye kepe the com maundmentes of the Lorde youre God, his witneſſes and his ordinaunces which he hath commaunded the, and ſe thou doo that which is right and good in the ſyghte of the Lorde: that thou mayſt proſpere and that thou mayſt goo ād cōquere that good lāde which the Lor deſware vnto thy fathers, and that the Lor de maye caſt out all thine enemies before the as he hath ſayed.

Right in gods ſight is that he commaundeth

When thy ſonne axeth the in tyme to come ſayenge: What meaneth the witneſſes, ordina-

Teach youre childern.

unces

unces and lawes which the Lorde oure God hath commaunded you? Then thou ſhalt ſaye vnto thy ſonne: We were bondmen vnto Pharao in Egipte, but the Lorde brought vs out of Egipte with a mightie hande. And the Lorde ſhewed ſignes and wondres both greate ād evell vppon Egipte, Pharao and vppon all his houſholde, before oure eyes and broughte vs from thence: to brynge vs in ād to geue vs the londe which he ſware vnto oure fathers. And therfore cōmaunded vs to do all theſe ordinaunces ād for to feare the Lord oure God, for oure welth alwayes and that he might ſaue vs, as it is come to paſſe this daye. Moreouer it ſhalbe rightuouſnes vnto vs before the Lorde oure God, yf we take hede to kepe all theſe cō maundmētes as he hath commaunded vs,

The outwarde deade is righteouſneſſe vnto the avoidinge of punishmēt, threteninges ād curſes ād to optel ne temporall bleſſiges: but vnto the life tocome thou muſt haue the righteouſneſſe of faith ād there by receaue forgeuenesſe of ſinnes ād promiſe of enheritaunce ād power to worke of lo-ue.

¶ The. vij. Chapter.

WHē the Lorde thy God hath brought the in to the lond whither thou goeſt to poſſeſſe it, and hath caſt out manye nacions before the: the Hethites, the Girgoſites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebuſites: vij. nacions moo in numbre ād mightier than thou: ād whē the Lorde thy God hath ſett them before the that thou ſhuldeſt ſmyte them ſe that thou vterly deſtroye them and make no couenaunt

with

with them nor haue compassion on them. Also thou shalt make no mariages with them, neither geue thy doughter vnto his sonne nor take his doughter vnto thy sonne. For they will make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ād destroye you shortely.

But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groues ād burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto him silf of all nacions that are vppon the erth. It was not because of the multitude of you aboue all nacions, that the Lorde had lust vnto you and chose you. For ye were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therfore he brought you out of Egipte with a mightie hande ād delyuered you out of the house of bondage: euē frō the hande of Pharao kinge of Egipte.

Gods awne goodnesse ād his awne trueth causeth hī to worke.

Vnderstonde therfore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen

thoro

throwe out a thousande generacions and re-
Before his face in his presẽce, while he loketh on.
warideth them that hate him before his face so that he bringeth them to noughte, and wil not defferre the tyme vnto him that hateth hī but will reward him before his face. Kepe therfore the commaundementes, ordinaunces and lawes which I commaunde you this daye, that ye doo them.

Yf ye shall herken vnto these lawes ād shall obserue and do them, then shall the Lorde thy God kepe poyntment with the and the mercy which he swore vnto thy fathers and will loue the, blesse the and multiplye the: he will blesse the frute of thy wombe and the frute of thi felde, thy corne, thy wyne and thy oyle, the frute of thyne oxen and the flockes of thy shepe in the londe which he swore vnto thy fathers to geue the. Thou shalt be blessed aboue all nacions, there shalbe nether man nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonge youre catell. Moreouer the Lorde will turne from the all maner infirmityes, and will put none off the euell dyseases off Egipte (whiche thou knowest) apon the, but wyll sende them vppon them that hate the.

Thou shalt bringe to nought all nacions which the Lorde thy God delyuereth the, thyne eye

he eye ſhall haue no pitie vppon them nether ſhalt thou ſerue their goddes, for that ſhalbe thy decaye. Yf thou ſhalt ſaye in thine hert theſe nacions are moo than I, how cā I caſt them out? Feare thē not, but remēbre what the Lorde thy god dyd vnto Pharao ād vnto all Egipte, ād the greate temptacions which thine eyes ſawe, ād the ſignes ād wonders ād mightie hānde ād ſtretched out arme wherewith the Lord thy god broughte the out: euē ſo ſhall the Lorde thy God doo vnto all the nacions of which thou art afrayed.

God is as able now alſo to deliuer vs out of the captiuite of the pope

Thereto, the Lorde thy God will ſend hornettes amonge them vntyll they that are lefte, and hyde them ſelues frō the, be deſtroyed. Se thou feare thē not for the lord thi god is amōg you a mightie god ād a terrible. The Lord thy god will put out theſe naciōs before the a litle ād a litle: thou maiſt not cōſume thē at ōce leſt the beeſtes of the felde encreaſe vpō the. And the lorde thy god ſhall delyuer thē vnto the ād ſterre vp a mightie tēpeſt amōge thē, vntil thei be brought to nought. And he ſhal deliuer their kinges in to thine hānde, ād thou ſhalt deſtroye their names frō vnder heauē. There ſhal no mā ſtonde before the, vntill thou haue deſtroyed them. The images of their goddes thou ſhalt burne with fire, ād ſe that thou couet not

the ſyluer or golde that is on them nor take it vnto the, leſt thou be ſnared therewith. For it is an abhominacyon vnto the Lorde thy God. Brynge not therfore the abhominacyon to thyne houſſe, leſt thou be a damned thynge as it is: but vtterlye defye it and abhorre it, for it is a thinge that muſt be deſtroyed.

¶ The. viij. Chaptre.

All the commaundmentes which I commaunde the this daye ye ſhal kepe for to do them, that ye maye lyue and multiplye and goo and poſſeſſe the londe whiche the Lorde ſware vnto youre fathers. And thinke on all the waye which the Lorde thy God led the this. xl. yere in the wilderneſſe, for to humble the ād to proue the, to wete what was in thine herte, whether thou woldeſt kepe his commaundmentes or no, He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of. to make the know that a man muſt not lyue by bred only: but by al that procedeth out of the mouth of the Lorde muſt a man lyue. Thy rayment waxed not olde vppon the, nether dyd thy fete ſwell thys xl. yere.

The word is life

Vnderſtonde therfore in thine herte, that as a man nurtereth his ſonne, euen ſo the Lorde thy God nurtereth the. Kepe therfore the commaun

maundmentes of the Lorde thy God that thou walke in his wayes and that thou feare him For the Lorde thy God bringeth the in to a good lande, a londe of riuers of water, of foũtens and of ſpringes that ſpringe out both in valayes and hylles: a londe of whete and of barly, of vynes, figtrees and pomgranates, a londe of olyuetrees with oyle and of honye: a lande wherin thou ſhalt not eate bred in ſcarceneſſe, and where thou ſhalt lacke nothinge, a londe whoſe ſtones are yerne, and out of whoſe hylles thou ſhalt dygge braſſe. When thou haſt eaten therfore and filled thy ſelfe, then bleſſe the Lord for the good lond which he hath geuen the.

But bewarre that thou forgett not the Lorde thy God, that thou woldeſt not kepe his cõmaundmentes, lawes and ordinaunces which I commaunde the this daye: yee and when thou haſt eatẽ ād filled thy ſelfe ād haſt bylt goodly houſſes ād dwelt therin, ād when thy beeſſe ād thy ſhepe are waxed manye ād thy ſyluer ād golde is multiplied ād all that thou haſt encreaſed, then bewarre leſt thine herte ryſe ād thou fotgett the Lorde thy God which brought the out of the londe of Egipte the houſſe of bondage, ād which led the in the wilderneſſe both greate ād terreble with firye ſerpentes ād ſcor-

piõs ād thurſte where was no water which brõ
ought the water out of the rocke of flynt: whi
che fed the in the wilderneſſe with Man whe
re of thy fathers knewe not, for to humble the
and to proue the, that he might doo the good
at thy later ende.

And beware that thou ſaye not in thine her
te, my power and the might of myne awne hā
de hath done me all theſe actes: But remembre
the Lorde thy God, how that it is he which ga
ue the power to do māfully, for to make good
the promeſſe which he ſware vnto thy fathers,
as it is come to paſſe this daye,

Gods power worketh and not we.

For yf thou ſhalt forget the Lorde thy god
and ſhalt walke after ſtraunge goddes and ſer
ue them and worſheppe them, I teſtyfye vnto
you this daye, that ye ſhall ſurely peryſh. As
the nacyons whiche the Lorde deſtroyeth be
fore the, euen ſo ye ſhall peryſhe, becauſe ye
wolde not herken vnto the voyce of the Lord
youre God.

¶ The. ix. Chapter.

HEare Iſrael, thou goeſt ouer Ioadayne
this daye, to goo and conquere nacions
greater and mightier than thy ſelfe, and cities
greate ād walled vp to heauen, ād people grea
te and tall, euen the childern of the Enakims,
which thou knoweſt and of whom thou haſt
herde

herde saye who is able to stond before the chil dern of Enack? But vnderstonde this daye that the Lorde thy God which goeth ouer before the a consumyng fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quyckely as the Lorde hath sayed vnto the.

Speake not in thyne hert, after that the Lorde thy God hath cast them out before the sayenge: for my rightuousnes the Lorde hath brought me in to the possesse this lõde. Nay, but for the wekednesse of these nacions the Lord doth cast thẽ out before the. It is not for thy rightuousnes sake ād right hert that thou goest to possesse their lõd: But partely for the wekednesse of these naciõs, the Lord thy god doth cast thẽ out before the, and partly to performe that which the Lorde thy God sware vnto thi fathers, Abraham, Isaac and Iacob.

where is mās righteousnesse.

Vnderstond therfore that it is not for thy rightuousnes sake, that the Lorde thy God doth geue the this good lond to possesse it, for thou art a stiffenecked people. Remẽbre ād forget not how thou prouokedest the Lorde thi god in the wildernesse: for sens the daye that thou camest out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenst the

Lorde. Alſo in Horeb ye angred the Lorde ſo that the Lorde was wroth with you, euē to haue deſtroyed you, after that I was gone vpp into the mount, to fett the tables of ſtone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll. xl. dayes ād xl. nightes and nether ate bred nor dranke water. And the Lorde delyuered me two tables of ſtone writen with the finger of God, and in them was acordynge to all the wordes which the Lorde ſayed vnto you in the mount out of the fire in the daye whē the people were gathered together.

And whē the. xl. dayes and. xl. nyghtes were ended, the Lorde gaue me: the two tables off ſtone, the tables of the teſtament, and ſayed vnto me: Vpp, and get the doune quyckely from hence, for thy people which thou haſt broughte out of Egipte, haue marred them ſelues.

They are turned attonce out of the waye, whiche I commaunded them, and haue made the a god of metall. Furthermore the Lorde ſpake vnto me ſayenge: I ſe this people how that it is a ſtiffenecked people, let me alone that I maye deſtroye them and put out the name off them from vnder heauen, and I will make off the a nacion both greater ād moo than they.

And

And I turned awaye and came doune from the hyll (and the hyll burnt with fire) and had the two tables of the appoyntment in my handes. And when I loked and sawe that ye had synned agenst the Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the Lorde had commaunded you. Thē I toke the two tables and cast them out of my two handes, and brake thē before youre eyes. And I fell before the Lorde: euen as at the first tyme. xl. dayes ād. xl nightes and nether ate bred nor dranke water ouer all youre synnes whiche ye had synned in doynge wekedly in the syght of the Lorde ād in prouokinge him. For I was afrayed of the wrath and fearsnesse wherwith the Lord was angrie with you, euē for to haue destroyed you But the Lorde herde my peticion at that tyme also.

The Lorde was very angrie with Aaron also, euē for to haue destroyed him: But I made intercession for Aarō also the same tyme. And I toke youre synne, the calfe which ye had made ād burnt him with fire ād stampe him and grounde him a good, euē vnto smal dust. And I cast the dust thereof in to the broke that descended out of the mount.

Also at Thabeera and at Masa and at the sepul

ſepulchres of luſt ye angred the Lorde, yee ād when the Lorde ſent you from Cades Bernea ſayenge: goo vpp and conquere the lond whi che I haue geuen you, ye diſobeyed the mouth of the Lorde youre God, and nether beleued hī nor herkened vnto his voyce. Thus ye haue bene diſobediēt vnto the Lord, ſence the daye that I knew you.

Lerne to pra ye.

And I fell before the Lorde .xl. dayes and xl. nightes whiche I laye there, for the Lorde was minded to haue deſtroyed you. But I ma de interceſſion vnto the Lorde and ſayed: O Lorde Iehoua, deſtroye not thy people and thy ne enheritaūce which thou haſt delyuered thorow thi greatneſſe and which thou haſt brought out of Egipte with a mightie hand. Remēbre thy ſervauntes Abraham, Iſaac and Iacob and loke not vnto the ſtoburneſſe of this people nor vnto their wekedneſſe and ſynne: leſt the londe whence thou broughteſt them ſaye: Becauſe the Lorde was not able to brynge them in to the londe which he promyſed them and becauſe he hated them, therfore he caried them out to deſtroye them in the wilderneſſe. Moreouer they are thy people and thine enheritaunce, whiche thou broughteſt out with thy myghtye power and wyth thy ſtretched out arme.

¶ The.x.Chapte.

IN the ſame ceaſon the Lord ſayed vnto me hewe the two tables of ſtone like vnto the firſt and come vp vnto me in to the mount ād make the an Arke of wod, and I will wryte in the table, the wordes that were in the firſt tables which thou brakeſt, ād thou ſhalt put thē in the arcke. And I made an arke of ſethī wod ād hewed two tables of ſtone like vnto the firſt, ād went vp in to the mountayne and the.ij. tables in myne hande.

And he wrote in the tables, acording to the firſt writinge (the.x. verſes whiche the Lorde ſpake vnto you in the mount out of the fire in the daye when the people were gathered) ād gaue thē vnto me. And I departed ād came doune frō the hyll and put the tables in the arcke which I had made: ād there they remayned, as the Lorde commaunded me

¶ And the childern of Iſrael toke their iurney from Beroth Bē Iakē to Moſera, where Aarō dyed ād where he was buried, ād Eleazer his ſonne became preaſt ī his ſteade. And frō thēce they departed vnto Gudgod: ād frō Gudgod to Iathbath, a lōd of riuers of water. And the ſame ceaſon the Lorde ſeparated the trybe of Leui to beare the arcke of the appoyntment

of the

of the Lorde and to ſtonde before the Lorde, ād to miniſtre vnto him and to bleſſe in his name vnto this daye. Wherfore the Leuites haue no parte nor enheritaunce with their brethern. The Lorde he is their enheritaunce, as the Lorde thy God hath promyſed them.

And I taried in the mount, euē as at the firſt tyme. xl. dayes and. xl. nyghtes and the Lorde herkened vnto me at that tyme alſo, ſo that the Lorde wolde not deſtroye the. And the Lorde ſayed vnto me: vpp ād goo forth in the iurney before the people and let them goo in ād conquere the lond which I ſwore vnto their fathers to geue vnto them.

And now Iſrael what is it that the Lord thi God requyreth of the, but to feare the Lord thi God and to walke in all his wayes and to loue him and to ſerue the Lorde thy God with all thyne herte and with all thy ſoule, that thou kepe the commaundmentes of the Lorde ād his ordinaunces which I commaunde the this daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy god, and the erth with all that therein is: only the Lorde had a luſt vnto thy fathers to loue them, and therfore choſe you theire ſeed after them off all nacyons, as it is come to paſſe this daye.

Circum

Circumcyse therfore the foreskynne of youre hartes, and be no longer sciftnecked. For the Lorde youre God, he is God of goddes and lorde of lordes, a greate God, a myghtye and a terreble which regardeth no mans person nor taketh giftes: but doeth right vnto the fatherlesse and wedowe and loueth the straunger, to geue him fode and rayment. Loue therfore the straunger, for ye were straungers yoursselues in the londe of Egipte.

Thou shalt feare the Lorde thi God and serue him and cleaue vnto him ād swere by his name, for he is thi prayse ād he is thi God that hath done these greate and terreble thinges for the, which thine eyes haue sene. Thi fathers went doune in to Ægipte with .lxx. soules, ād now the Lorde thi God hath made the as the starres of heauen in multitude.

The. xi. Chapter.

LOue the Lorde thi God and kepe his obseruaunces, his ordinaunces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which youre childern haue nether knowen nor sene: euen the nurture of the Lorde youre God, his greatnesse, his myghtye hande and his stretched out arme: his miracles and his actes which he dyd amonge

the

the Egiptiãs, euen vnto Pharao the kinge off Egipte and vnto all his lõde: ãd what he dyd vnto the hoſt of the Egiptiãs, vnto their horſes ãd charettes, how he brought the water of the red ſee vppon thẽ as they chaſed you, and how the Lorde hath brought them to nought vnto this daye: ãd what he dyd vnto you in the wilderneſſe, vntill ye came vnto this place: ãd what he dyd vnto Dathan and Abiram the ſonnes of Eliab the ſonne of Ruben, how the erth opened hir mouth ãd ſwalowed thẽ with their houſholdes and their tentes, ãd all their ſubſtãce that was in their poſſeſſiõ, in the myddes of Iſrael.

For youre eyes haue ſene all the greate deades of the Lorde which he dyd. Kepe therfore al the cõmaundmentes which I cõmaunde the this daye that ye maye be ſtronge ãd goo and conquere the londe whother ye go to poſſeſſe it, ãd that ye maye prolonge youre dayes in the londe which the Lorde ſware vnto youre fathers to geue vnto them ãd to their ſeed, a londe that floweth with mylke and honye.

For the londe whother thou goeſt to poſſeſſe it, is not as the londe of Egipte whence thou cameſt out, where thou ſowedeſt thi ſeed and wateredeſt it with thi laboure as a garden of herbes: but the londe whither ye goo ouer

to po-

to possesse it, is a londe of hilles and valeyes and drynketh water of the rayne of heauē, and a londe which the Lorde thi God careth for. The eyes of the Lord thi God are always apō it, from the begynnynge of the yere vnto the later ende of the yere.

Yf thou shalt herken therfore vnto my commaundementes which I commaunde you this daye, that ye loue the Lorde youre God and serue him with all youre hertes and with all youre soules: then he will geue rayne vnto youre londe in due season, both the fyrst rayne and the later, and thou shalt gather in thy corne, thy wyne and thyne oyle. And he will sende grasse in thy feldes for thy catell: and thou shalt eate and fyll thy selfe.

But bewarre that youre hertes disceaue you not that ye turne asyde and serue straunge goddes and worshepe them, and thē the wrath of the Lorde waxe hote vpon you ād shott vp the heauen that there be no rayne and that youre londe yeld not hir frute, and that ye peresh quickly from of the good lōde which the Lorde geueth you.

Putt vp therfore these my wordes in youre hertes and in youre soules, and bynde them for a sygne vnto youre handes, and lett them

them be as papers of remembraunce betwene youre eyes, and teach them youre childern: so that thou * talke of them when thou sytteste in thyne houssse, and when thou walkeste by the waye, and when thou lyest doune and when thou rysest vpp: yee and write them vppon the dorepostes of thine houssse and vppon thi gates, that youre dayes may be multiplyed ād the dayes of youre childern apon the erth which the Lorde sware vnto youre fathers to geue them, as longe as the dayes of heauē last vpon the erth.

Talke of rō bynhod saye oure prelates

For yf ye shall kepe all these cōmaundmentes which I cōmaunde you, so that ye doo thē and loue the Lorde youre God and walke in all his wayes and cleaue vnto him. Then will the Lorde cast out all these nacions both greater and myghtyer then youre selues. All the places where on the soles of youre fete shall treade, shalbe youres: euen from the wildernesse and from Libanon and from the ryuer Euphrates, euen vnto the vttemost see shall youre costes be. There shall no man be able to stonde before you: the Lorde youre God shal cast the feare and dreade of you vppō all londes whether ye shall come, as he hath sayed vnto you.

Beholde, I seet before you this daye, a ble-

ssynge

ssynge and a curse: a blessynge: yf that ye herkē vnto the commaundmentes of the Lorde youre God which I cōmaūde you this daye: And a curse: yf ye will not herkē vnto the cōmaundmentes of the Lord youre God: but turne out of the waye which I commaūde you this daye to goo after straunge goddes which ye haue not knowen.

When the Lorde thi God hath brought the in to the londe whother thou goest to possesse it, then put the blessinge vppon mount Grisim and the curse vppon mount Ebal, which are on the other syde Iordane on the backe side of the waye towarde the goynge doune of the sonne in the lōde of the Cananites which dwell in the feldes ouer agenst Gilgal besyde mo regroue. For ye shall goo ouer to goo and possesse the londe which the Lorde youre God geueth you, and shall conquere it ād dwell there in. Take hede therfore that ye doo al the cō maundmentes and lawes, which I sett before you this daye.

The. xij. Chapter.

THese are the ordinaunces and lawes which ye shall obserue to doo in the londe which the Lorde God of thy fathers geueth the to possesse it, as longe as ye lyue vppon the erth.

erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hye mountaynes and on hye hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hewdowne the ymages off theyr goddes, and bryng the names of them to noughte out of that place.

Se ye doo not so vnto the Lorde youre God but ye shall enquere the place which the Lorde youre God shall haue chosen out of all youte trybes to put his name there and there to dwell. And thyther thou shalt come, and thyther ye shall brynge youre burntsacryfices and youre offerynges, youre tithes and heueofferynges off youre handes, youre vowes and frewillofferynges and thy fyrst borne off youre oxen and off youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre housholdes, because the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo
* here this daye, euery man what semeth hī good in his awne eyes. For ye are not yet come to rest nor vnto the enheritaunce which the Lorde

youre

youre God geueth you. But ye shal goo ouer Iordayne ād dwell in the lōde which the Lorde youre God geueth you to enheret, ād he shal geue you rest frō al youre enemies rounde aboute: and ye shall dwell in safetie.

Therfore when the Lorde youre God hath chosen a place to make his name dwell there, thither ye shall brynge all that I commaunde you, youre burntsacryfices and youre offerynges, youre tithes and the heueofferynges of youre handes and all youre godly vowes which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde youre God, both ye, youre sonnes and youre doughters, youre seruauntes and youre maydes and the leuite that is within youre gates for he hath nether parte nor enheritaunce with you.

Take hede that thou offer not thi burntofferynges in what soeuer place thou seyst: but in the place which the Lorde shall haue chosen amonge one of thy trybes, there thou shalt offer thi burntofferynges and there thou shalt doo all that I commaunde the. Not witstondynge thou mayst kyll ād eate flesh in al thi cities, what soeuer thi soule lusteth after acordinge to the blessinge of the Lorde thi God which he hath geuen the both the

vnclea-

Vncleane as pertayninge vn to sacrifice as beestes that had deformities: but not of the vncleane that was forbidde

* vncleane and the cleane mayst thou eate, euen as the roo and the hert: only eate not the bloude, but poure it apon the erth as water.

Thou mayst not eate within thi gates the tythe of thi corne, of thy wyne and of thi oyle, ether the firstborne of of thine oxen or of thy shepe, nether any of thi vowes which thou vowest, nor thi frewilofferinges or heueofferynges of thyne handes: but thou must eate them before the Lorde thi God, in the place which the Lorde thi God hath chosen: both thou thi sonne and thi doughter, thi seruaunte and thy mayde ād the leuite that is within thi gates: ād thou shalt reioyse before the Lorde thi God, in al that thou putteſt thine hande to. And beware that thou forsake not the leuite as lōge as thou lyuest vppon the erth.

Yf (when the Lorde thi God hath enlarged thi costes as he hath promysed the) thou saye: I will eate flesh, because thi soule longeth to eate flesh: then thou shalt eate flesh, what so euer thi soule lusteth. Yf the place which the Lorde thi God hath chosen to put his name there be to ferre from the, then thou mayst kylle of thi oxen and of thi shepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne citie what

soeuer

soeuer thi soule lusteth. Neuer the later, as the roo and the herte is eaten, euen so thou shalt eate it: the vncleane and the cleane indifferently thou shalt eate. But be strong that thou eate not the bloude. For the bloude, that is the lyfe: and thou mayst not eate the life with the flesh: thou maist not eate it: but must power it vppō the erth as water. Se thou eate it not therfore that it maye goo well with the and with thy childern after the, when thou shalt haue done that whyche is ryghte in the syghte off the Lorde.

But thy holye thinges which thou hast and thy vowes, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burntoffrynges, both flesh ād bloude apon the alter of the Lorde thy God, and the bloude of thine offrynges thou shalt poure out vppon the alter of the Lorde thy God, and shalt eate the flesh. Take hede and heare all these wordes which I commaunde the that it maye goo well with the and with thy childeren after the for euer, whē thou doest that whiche is good and right in the sighte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whother thou goest to conquere them, and when thou hast conque-

red them, and dwelt in their landes: Bewarre that thou be not taken in a snare after thē, after that they be destroyed before the, and that thou axe not after their goddes saynge: how dyd these nacyons serue their goddes, that I maye doo so likewyse? Nay, thou shalt not doo so vnto the Lorde thy God: for all abhominacyons which the Lorde hated dyd they vnto their goddes. For they burnt both their sonnes ād their doughters with fire vnto their goddes. But what soeuer I commaunde you that take hede ye do: ād put nought thereto, nor take ought there from.

Put nought to ner take ought awaye.

¶ The. xiij. Chapter.

IF there arise amonge you a prophett or a dreamer of dreames and geue the a sygne or a wondre, and that sygne or wonder which he hath sayed come to passe, and then saye: lat vs goo after straunge Goddes which thou hast not knowen, and let vs serue them: herken not vnto the wordes of that prophete or dreamer of dreames. For the Lorde thy God tēpteth you, to wete whether ye loue the Lorde youre God with all youre hertes ād with all youre soules. For ye must walke after the Lorde youre God ād feare him and kepe his cōmaū-

God geueth vs his worde ād cōfirmeth it with miracles to proue who hath a tr

dmē-

dmentes and herken vnto his voyce and serue him and cleaue vnto him. And that prophete or dreamer of dreames shall dye for it, because he hath spokē to turne you awaye frō the Lorde youre God which broughte you out of the londe of Egipte ād delyuered you out of the housse of bondage, to thrust the out of the waye whiche the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

we herte. we must take hede to the scripture, lest false prophetes, or false miracles deceave vs.

Yf thy brother the sonne of thy mother or thyne awne sonne or thy doughter or the wife that lieth in thy bosome or thy frende which is as thyne awne soule vnto the, entyce the secretly sayenge: let vs goo and serue straunge godes which thou hast not knowē nor yet thy fathers, of the goddes of the people whiche are roūde aboute the, whether thei be nye vnto the or farre of from the, from the one ende of the lande vnto the other: Se thou consente not vnto him nor herken vnto him: no let not thyne eye pitye him nor haue compassyon on hym, nor kepe him secrett, but cause him to be slayne: Thine hande shalbe first apon hym to kyll him: and then the handes off all the people. And thou shalt stone hym with stones that he dye, because he hath gone

aboute to thruſt the awaye from the Lord thy God which brought the out of Egipte the houſſe of bondage. And all Iſrael ſhall heare and feare ād ſhall doo no moare any ſoche wekednesſe as this is, amonge them.

Yf thou ſhalt heare ſaye of one of thy cities which the Lorde thy God hath geuen the to dwell in, that certen beyng the childern of Beliall are gone out from amonge you and haue moued the enhabiters of their citie ſayeng: lat vs goo and ſerue ſtraunge Goddes whiche ye haue not knowen. Then ſeke and make ſerche and enquere diligently. Yf it be true and the thinge of a ſuertie that ſoch abhominacion is wrought among you: then thou ſhalt ſmyte the dwellers of that citie with the edge of the ſwerde, and deſtroye it mercyleſſe and all that is therin, and euen the very catell thereof with the edge of the ſwerde. And gather all the ſpoyle of it in to the myddes of the ſtreates thereof, and burne with fire: both the citie and all the ſpoyle thereof euery whitte vnto the Lord thy God. And it ſhalbe an hepe for euer and ſhall not be bylt agayne. And ſe that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne frō his fearſe wrath and ſhewe the mercye ād haue compaſſion on the and multiplye the, as he hath ſworne vnto thy

thy fathers: when thou haſt herkened vnto the voyce of the Lorde thy God, to kepe all his cõ maundmentes which I cõmaunde the thys da ye ſo that thou doo that which is right in the e• yes of the Lorde thy God.

¶ The. vj. Chapter.

YE are the childern of the Lorde youre God, cut not youre ſelues nor make you any baldnes betwene the eyes for any mãs de• eth. For thou art an holy people vnto the Lord thy God, ãd the Lorde hath choſen the to be a ſeuerall people vnto him ſelfe, of all the nacy• ons that are vppon the erth.

Ye ſhall eate no maner of abhominacyon. Theſe are the beeſtes which ye ſhall eate of: ox en, ſhepe and gootes, hert, roo and bugle, hert• goote, vnicorne, origen and Camelion. And all beeſtes that cleaue the hoffe and ſlytte it in to two clawes and chewe the cud, them ye ſhal eate. Neuertheleſſe, theſe ye ſhall not eate of them that chew cud ãd of thẽ that deuyde and cleaue the hoffe: the camell, the hare ãd the co nye. For they chew cud, but deuyde not the hof fe: ãd therfore are vncleane vnto you: ãd alſo the ſwyne, for though he deuyde the hoffe, yet he cheweth not cud, ãd therfor is vncleane vn

to you: Ye ſhall not eate of the fleſh of thē nor twich the deed carkaſſes of them.

Theſe ye ſhall eate off all that are in the waters : All that haue fynnes and ſcales.

And what ſoeuer hath not finnes and ſcales, of that ye may not eate, for that is vncleane vn to you.

Of all cleane byrdes ye ſhall eate, but theſe are they of which ye maye not eate: the egle, the goſhauke, the cormerant, the ixion, the vultur, the kyte and hyr kynde, and all kynde off ra- uens, the Eſtrich, the nyghtcrowe, the kuckoo, the ſparowhauke and all hir kynde, the litle ou le, the great oule, the backe, the bytture, the pye the ſtorke, the heron, the Iaye in his kynde, the lapwynge, the ſwalowe: And all crepynge fou les are vncleane vnto you and maye not be e- aten of: but of all cleane foules ye maye well eate.

Ye ſhall eate of nothinge that dyeth alone: But thou mayſt geue it vnto the ſtraunger that is in thy citie that he eate it, or mayſt ſell it vnto an Aliēt. For thou art an holy people vnto the Lorde thy God. Thou ſhalt not ſeth a kyd in his mothers mylke.

Thou ſhalt tyeth all the encreaſe of thy ſe- ed that cometh out of the felde yere by yere. And thou ſhalt eate before the Lorde thy

God

God in the place whiche he hath chosen to make his name dwell there the tyth off thy corne, of thy wyne and of thyne oyle, and the firstborne of thine oxen and of thy flocke that thou mayst lerne to feare the Lorde thy God allwaye.

Yf the waye be to longe for the, so that thou art not able to carie it, because the place is to farre from the whiche the Lorde thy God hath chosen to set his name there (for the Lorde thy God hath blessed the) then make it in money and take the money in thyne hande, and goo vnto the place which the Lorde thy God hath chosen, and bestowe that moneye on what soeuer thy soule lusteth after: on oxen shepe, wyne and good drynke, and on what soeuer thy soule desyreth, and eate there before the Lorde thy God and be mery: both thou and thyne housholde and the Leuite that is in thy cytye. Se thou forsake not the Leuite, for he hath nether parte nor enheritaunce with the.

At the ende of thre yere, thou shalt brynge forth all the tithes of thine encrease the same yere and laye it vpp whitin thyne awne cytye, and the Leuite shall come because he harh nether parte nor enheritaunce with the, and the straunger and the fatherlesse and the wedo-

we

we which are whithin thy citie and ſhall eate and fyll them ſelues: that the Lorde thy God maye bleſſe the in all the workes of thine hond which thou doeſt.

¶ The. xv. Chapter.

AT the ende of ſeuen yere thou ſhalt make a fre yere. And this is the maner off the fre yere, whoſoever lendeth ought with his hande vnto his neyghboure, maye not axe agayne that which he hath lent, of his neyghboure or of his brother: becauſe it is called the lordes fre yere, yet of a ſtraunger thou maiſt call it home agayne. But that which thou haſt with thy brother thyne hande ſhall remytt, and that in any wyſe, that there be no begger amonge you. For the Lorde ſhall bleſe the lande whiche the Lorde thy God geueth the, an heritaunce to poſſeſſe it: ſo that thou herken vnto the voyce of the Lorde thy God, to obſerue ād doo all theſe commaundmentes which I commaunde you this daye: ye and then the Lorde thy God ſhall bleſſe the as he hath promyſed the, and thou ſhalt lende vnto many nacyons, and ſhalt borowe of no man, and ſhalt raygne ouer many nacyons, but none ſhal reygne ouer the.

When

When one of thi brethern amonge you is waxed poore in any of thi cities within thi lõde which the Lorde thi God geueth the, se that thou harden not thine hert nor shetto thyne hande from thi poore brother: But open thyne hande vnto him and lende him sufficient for his nede which he hath. And beware that there be not a poynte of Belial in thine hert, that thou woldest saye. The seuenth yere, the yere of fredome is at honde, and therfore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him, and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou puttest thine hande to. For the londe shall neuer be without poore. Wherfore I cõmaunde the sayenge: open thine hande vnto thi brother that is neady ād poore in thy lande.

yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seuenth yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let him goo awaye emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off

that

that where with the Lorde thi God hath bleſ-
ſed the. And remembre that thou waſt a ſer
uaunte in the londe of Egipte, and the Lorde
thi God delyuered the thence: wherfore I com
maunde the this thinge to daye.

But and yf he ſaye vnto the, I will not goo
awaye from the, becauſe he loueth the and thi-
ne houſſe and is well at eaſe with the. Then
take a naule and nayle his eare too the doore
there with ād let him be thi ſeruaunte foreuer
and vnto thi mayde ſeruaunte thou ſhalt doo
likewiſe. And let it not greue thine eyes to lett
him goo out from the, for he hath bene wor-
the a double hired ſeruaunte to the in his ſer-
uyce. vi. yeres. And the Lorde thi God ſhall
bleſſe the in all that thou doeſt.

All the firſtborne that come of thine oxen
and of thi ſhepe that are males, thou ſhalt ha-
lowe vnto the Lorde thi God. Thou ſhalt do
no ſeruyce with the firſtborne of thi ſhepe: but
ſhalt eate thē before the Lord thi God yere by
yere in the place which the Lorde hath choſen
both thou and thine houſſholde.

Yf there be any deformyte there in, whe-
ther it be lame or blinde or what ſoeuer euell
faueredneſſe it hath, thou ſhalt not offer it vn-
to the Lorde thi God: But ſhalt eate it in thy-
ne awne citie, the vncleane and the cleane in-

differently,as the roo and the hert. Only ea-
te not the bloude there of,but poure it vppon
the grounde as water.

The.xvi.Chapter.

OBserue the moneth of Abyb, and of-
fer passeover vnto the Lorde thi God.
For in the moneth of Abib, the Lorde thy
God brought the out of Egipte by nyght.
Thou shalt therfore offer passeover vnto the
Lorde thi God, and shepe and oxen in the
place which the Lorde shall chose to make
his name dwell there. Thou shalt eate no leué-
ded bred there with: but shalt eate there with
the bred of tribulaciõ. vij. dayes lõgc. For thou
camest out of the lõde of Egipte in hast, that
thou mayst remembre the daye when thou ca-
mest out of the londe of Egipte, all dayes of
thi life. And se that there be no leuended bred
sene in all thi costes. vij. dayes longe, and that
there remayne nothinge of the flesh which th-
ou hast offered the fyrst daye at euen, vntil the
mornynge.

Thou mayst not offer passeover in any of thi
cities which the Lord thi god geueth the: But
in the place which the Lorde thi God shall
chose to make his name dwell in, there thou
shalt

ſhalt offer Paſſeouer at euen aboute the goyne gdoune of the ſonne, euen in the ſeaſon that thou cameſt out of Egipte. And thou ſhalt ſeth and eate in the place which the Lorde thi God hath choſen, and departe on the morowe and gette the vnto thi tente. Sixe dayes thou ſhalt eate ſwete bred, and the ſeuenth daye is for the people to come together to the Lorde thi God, that thou mayſt do no worke.

Then reken the. vij. wekes, and begynne to rekē the. vij. wekes when the ſyccle begynneth in the corne, and kepe the feaſt of wekes vnto the Lorde thi God, that thou geue a frewilof-feringe of thine hāde vnto the Lord thi God acordinge as the Lorde thi God hath bleſſed the. And reioyſe before the Lorde thi God both thou, thi ſonne, thi doughter, thi ſeruaun te and thi mayde, and the leuite that is within thi gates, and the ſtraunger, the fatherleſſe ād the wedowe that are amonge you, in the place which the Lorde thi God hath choſen to ma-ke his name dwel there. And remēbre that thou waſt a ſeruaūte in Egipte, that thou obſer ue and doo theſe ordinaunces.

why.

Thou ſhalt obſerue the feaſt of tabernacles vij. dayes longe, after that thou haſt gathered in thi corne and thi wyne. And thou ſhalt re ioyſe in that thi feaſt, both thou and thi ſonne,

thi

thi doughter,thi ſeruaunte,thi mayde,the leui-
te,the ſtraunger,the fatherleſſe and the wedo-
we that are in thi cities.Seuen dayes thou ſhalt
kepe holy daye vnto the Lorde thi God,in the
place which the Lorde ſhal choſe:for the Lor
de thi God ſhall bleſſe the in all thi frutes and
in all the workes of thine handes,and thou ſh-
alt be all together gladneſſe. Thre tymes in
the yere ſhall al youre males appere before the
Lorde thi God in the place which he ſhal cho
ſe:In the feaſt of ſwete bred,in the feaſt of we
kes and in the booth feaſt. And they ſhal not
appere before the Lorde emptie:but euery mā
with the gifte of his honde, acordynge to the
bleſſinge of the Lorde thi God which he hath
geuen the.

The.xvij.Chapter.

IVdges and officers thou ſhalt make the in
all thi cities which the Lorde thi God ge. Indges
ueth the thorow out thi trybes.and lett thē iud
ge the people righteouſly.Wreſt not the lawe
nor knowe any perſone nether take any rewar
de:for giftes blynde the wiſe and peruerte the
wordes of the righteous.But in all thinge fo-
lowe righteouſneſſe,that thou mayſt lyue and
enioye the londe which the Lord thi God ge
ueth the.

Thou

Thou ſhalt plante no grouе of what ſoeuer trees it be, nye vnto the altare of the Lorde thi God which thou ſhalt make the. Thou ſhalt ſett the vpp no piler, which the Lorde thy God hateth. Thou ſhalt offer vnto the Lorde thy God no oxe or ſhepe where in is any deformyte, what ſoeuer euell faueredneſſe it be: for that is an abhominacion vnto the Lorde thi God.

Yf there be founde amonge you in any of thi cities which the Lord thi God geueth the man or woman that hath wrought wekednesſe in the ſighte of the Lord thi God, that they haue gone beyonde his appoyntment, ſo that they haue gone and ſerued ſtraũge goddes ād worſhipped thē, whether it be the ſonne or mone or any thinge contayned in heauē which I forbade, and it was tolde the ād thou haſt herde of it: Then thou ſhalt enquere diligently. And yf it be true and the thinge of a ſuertye that ſoch abhomynacion is wrought in Iſrael thē thou ſhalt bringe forth that mā or that woman whiche haue cōmytted that weked thinge, * vnto thi gates ād ſhalt ſtone thē with ſtones ād they ſhall dye. At the mouth of ij. or. iij witneſſes ſhal he that is worthy of deeth, dye: but at the mouth of one witneſſe he ſhall not dye. And the handes of the witneſſes ſhalbe firſt vppon

Opinly in the gates and not ſecretlye in preſon: with lawfull witneſſe and not tormentynge them or makē ge them ſwer agenſt thē ſelves or forſwere thē ſelves

rſt vppon him to kyll him, ād afterwarde the handes of all the people: ſo ſhalt thou put wekedneſſe awaye from the.

Yf a matter be to harde for the in iudgemēt betwene bloud and bloude, plee and plee, plage and plage in maters of ſtrife within thi cities: Then Ariſe and gett the vpp vnto the place which the Lorde thi God hath choſen, and goo vnto the preaſtes the leuites and vnto the iudge that ſhalbe in thoſe dayes, and axe, and they ſhall ſhewe the how to iudge. And ſe that thou doo acordinge to that which they of that place which the Lorde hath choſen ſhew the and ſe that thou obſerue to doo acordinge to all that they enforme the. Acordinge to the lawe which they teach the and maner of iudgement which they tell the, ſe that thou doo and that thou bowe not from that which they ſhewe the, nether to the right hande nor to the lyfte.

And that man that will doo preſumptuouſly, ſo that he will not herken vnto the preaſt that ſtondeth there to myniſtre vnto the Lorde thi God or vnto the iudge, ſhall dye: and ſo thou ſhalt put awaye euell from Iſrael. And all the people ſhall heare and ſhall feare, and ſhall doo nomare preſumptuoſly,

When

XVII. Chapter.

When thou art come vnto the lõde which the Lorde thi God geueth the and enioyest it and dwellest therin: Yf thou shalt saye, I will
kynges sett a kinge ouer me, like vnto all the nacions that are aboute me: Then thou shalt make him kinge ouer the, whom the Lorde thi God shal chose. One of thi brethern must thou make kinge ouer the, and mayst not sett a straunger ouer the which is not of thi brethern. But in ani wyse let hī not holde to many horsses, that he bringe not the people agayne to Egipte thorow the multitude of horsses, for as moch as the Lorde hath sayed vnto you: ye shall hence forth goo no moare agayne that waye. Also he shall not haue to many wyues, lest his hert turne awaye, nether shall he gather him syluer and godlde to moch.

And when he is seten vppon the seate off his kingdome, he shall write him out this seconde lawe in a boke takynge a copye of the preastes the leuites. And it shalbe with him and he shall reade there in all dayes of his lyfe that he maye lerne to feare the Lorde his God for to kepe all the wordes of this lawe ād these ordinaunces for to doo them: that his hert aryse not aboue his brethern and that he turne not from the commaundment: ether to the righte hande or to the lifte: that both he ād his childern

childern maye prolonge their dayes in his kingdome in Israel.

¶ The. xviij. Chapter.

THe preastes the Leuites all the trybe off Leui shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde and his enheritaunce they shall eate, but shall haue no enheritaunce amonge their brethern: the Lorde he is their enheritaunce, as he hath sayed vnto them. And this is the dutie of the preastes, of the people and of them that offer, whether it be oxe or shepe: They must geue vnto the preast, the shulder and the two chekes and the maw, the firstfrutes of thy corne, wyne and oyle, and the first of thy shepesheryng must thou geue him. For the Lorde thy God hath chosen him out of all thy trybes to stonde and to ministre in the name of the Lorde: both hī and his sonnes for euer.

I meruel that oure disfigured coude make no figure of this all this while.

Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segeorner, āde come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there ministre in the name of the Lorde his god as all his brethern the Leuites doo whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, beside that whiche cometh to hym of the patrimonye of hys

elders.

When thou art come in to the londe which the Lorde thy God geueth the, se that thou lerne not to doo after the abhominacyõs of these nacyons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether a bruterar or a maker of dismale dayes or that vseth witchcraft or a sorcerar or a charmar or that speaketh with a spirite or a sothsayer or that talketh with them that are deed. For all that doo soch thinges are abhominacion vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast them out before the, be pure therfore with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dysemall dayes and bruterars. But the Lorde thy God permytteth not that to the.

Christ is here promysed a preacher off better tydinges then Moses.

The Lorde thy God will sterre vpp a prophete amonge you: euẽ of thy brethern like vnto me: and vnto him ye shall herken acording to all that thou desyredest of the Lorde thy god in Horeb in the daye when the people were gathered sayenge: Let me heare the voyce of my Lorde God nomoare nor se this greate fire any moare, that I dye not. And the Lorde sayed vnto me: they haue well spoken, I will rayse

rayse them vpp a prophett from amonge their brethern like vnto the ād will put my wordes in to his mouth and he shall speake vnto thē al that I shall commaunde him. And whosoeuer will not kerken vnto the wordes which he shall speake in my name, I will requyre it offi him.

But the prophete which shall presume to speake ought in my name which I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thine hert, howe shall I knowe that whiche the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde, yf the thynge folow not nor come to passe, that is the thinge which the Lorde hath not spoken. But the prophete hath spoken it presumptuously: be not aferde therfore of him.

The. xix. Chapter.

When the Lorde thy Gad hath destroyed the nacyons whose londe the Lorde thy God geueth the, and thou hast conquered thē and dwellest in their cities and in their houses: thou shalt appoynte .iij. cities in the lande whiche the Lorde thy God geueth the to

possesse it: thou shalt prepare the waye and deuyde the costes of thy lande whiche the Lorde thy God geueth the to enheret, in to .iij. partes that whosoeuer committeth murthur may flee thither.

The popis sẽtuaries are of an other purpose. For he had leuer haue the frensh=ep of the euel thẽ to saue the=e mthat are Good.

And this is the cause of the sleyer that shal flee thither and be saued: Yf he smyte his neighboure ignorantly and hated him not in tyme passed: As when a man goeth vnto the wodd with his neghboure to hew wod, and as his hãde fetcheth a stroke with the axe, the head slippeth from the helue and smyteth his neghboure that he dye: the same shall flee vnto one off the same cities ãd be saued. Lest the executer of bloude folowe after the sleyer while his hert is whote and ouertake him, because the waye is longe, and slee him, and yet there is no cause worthy of deeth in him, in as moch as he hated not his neghbour in tyme passed. Wherfore I commaunde the sayeng: se that thou appoynte out .iij. cities.

A s hate ma=keth the dead cuell: so love maketh it go=od.

And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and geue the all the londe which he sayed he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to doo them, which I commaunde the this daye, that thou loue the Lord thy god ãd walke in his wayes euer) then thou

shalt

shalt adde. iij. cities moo vnto those. iij. that innocent bloude be not shed in thi lande which the Lorde thy God geueth the to enheret, and so bloude come vppon the,

But and yf there be any man that hateth his neyghboure and layeth awayte for him and ryseth agenst him and smyteth him that he dye, and fleeth vnto any of these cities. Then let the elders of his citie sende and fetche him thence and delyuer him in to the hondes of the iustice of bloude, and he shall dye, Let thyne eye haue no pitie on him, and so thou shalt put awaye innocent bloude from Israel, and happie arte thou.

Thou shalt not remoue thy neghbours marke which they of olde tyme haue sett in thyne enheritaunce that thou enheretteste in the londe which the Lorde thy God geueth the to enioye it.

One witnesse shall not ryse agenst a man in any maner trespace or synne, what soeuer synne a man synneth: But at the mouthe of two witnesses or of. iij. witnesses shall all maters be tryed.

Yes in all matter of heresie agenst holye churches.

Yf an vnrighteous witnesse ryse vp agenst a man to accuse him of trespace: then let both the men which stryue together stonde before the Lorde, before the preastes and the iudges

which

which shalbe in those dayes, and let the iudges enquyre a good. And yf the witnesse be founde false and that he hath geuen false witnesse agenst his brother thē shall ye do vnto hī as he had tought to do vnto his brother, and so thou shalt put euel away frō the. And other shal heare ād feare ād shal hēceforth comytt no more any soch wekednesse amōg you. And let thyne eye haue no compassiō, but life for life, eye for eye, toth for toth, hande for hand, and fote for fote.

¶ The. xx. Chapter

WHen thou goest out to batayle agenste thine enemyes, and seest horses and chaRettes and people moo then thou, be not afeerde of them, for the Lorde thy God is with the whiche broughte the out of the londe off Egipte. And when ye are come nye vnto batayle, let the preast come forth and speake vnto the people and saye vnto them: Heare Israel, ye are come vnto batayle agenste youre enemyes, let not youre hartes faynte, nether feare nor be amased nor a dreade of them. For the Lorde thy God goeth with you to fyghte for you agenste youre enemyes and to saue you.

And let the officers speake vnto the peo-

ple

ple sayenge: Yf any man haue bylt a new hou-
sse and haue not * dedicate it, let him goo and
returne to his houssse lest he dye in the batayle,
and another dedicate it. And yf any man haue
planted a vyneyarde and haue not made it co-
men*, let him goo and returne agayne vnto
his houssse, lest he dye in the batayle and another
make it comen. And yf any man be be-
trothed vnto a wyfe and haue not taken hyr,
let hym goo and returne agayne vnto his
houssse, lest he dye in the batayle and another
take her.

Dedicat: the leuites I supp ose, halowed thē as we doo oure shippes.

Comē: the .iij. first yeres the frute myghte notbe eatē the fourth it mi-ght be offred ād the fifte ca ten ād that ys to make it co-mē to bringe it to the vse of the laye pe ople.

And let the officers speake further vnto
the people and saye. Yf any man feare and
be faynte herted, let him goo and returne vn-
to his houssse, lest his brothers hert be made fa-
ynte as well as his. And when the officers
haue made an ende off speakynge vnto the
people, let thē make captaynes of warre ouer
them.

When thou comest nye vnto a citie to fight
agenst it, offre them peace. And yf they answe
re the agayne peasably, and open vnto the, then
let all the people that is founde therein be tri-
butaries vnto the and serue the. But and yf
they will make no peace with the, then make
warre agenste the citie and besege it.

And

And when the Lord thy God hath delyuered it in to thine handes, ſmyte all the males thereof with the edge of the ſwerde, ſaue the wemē and the childern and the catell and all that is in the citie and all the ſpoyle thereof take vnto thy ſelfe and eate the ſpoyle of thyne enemies which the Lord thy God geueth the. Thus thou ſhalt doo vnto all the cities whiche are a greate waye of from the ād not of the cities of theſe nacions.

But in the cities of theſe nacions which the Lorde thy God geueth the to enheret, thou ſhalt ſaue alyue nothinge that bretheth. But ſhalt deſtroye them with out redempcion, both the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebuſites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abhominacyons whiche they doo vnto theire goddes, and ſo ſhulde ſynne agenſt the Lorde youre God

When thou haſt beſeged a citie longe tyme in makinge warre agenſt it to take it. deſtroye not the trees thereof, that thou woldeſt thruſt an axe vnto them. For thou mayſt eate of thē, and therfore deſtroye them not. For the trees of the feldes are no men, that they myght come agenſt the to beſege the. Neuerthelater thoſe

trees

trees which thou knowest that mē eate not of them, thou maist destroye and cutte them doune and make bolwerkes agenst the citie that maketh warre with the, vntyll it be ouerthrowne.

¶ The. xxj. Chapter.

YF one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the feldes, and not knowne who hath slayne him: Then let thine elders and thy iudges come forth ād meet vnto the cities that are rounde aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not labored with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earinge nor sowenge, ād strike of hir heed there in the valey.

Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosen them to ministre and to blesse in the name off the Lorde and therfore at their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall wasshe their handes ouer the heyffer that is beheded in the playne, and shall answere ād saye: oure handes haue not shed this bloude ne

ther

ther haue oure eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast delyue red and put not innocent bloude vnto thy peo ple Israel: and the bloude shalbe forgeuen the. And so shalt thou put innocent bloud frō the, when thou shalt haue done that which is right in the syght of the Lorde.

Right in the lordes sighte, & not in thyne imaginacion.

When thou goest to warre agenst thyne e nemies and the Lorde thy God hath delyue red them in to thine handes and thou hast ta ke them captyue, and seist amonge the captye ues a bewtifull woman and hast a fantasye vn to her that thou woldest haue her to thy wy fe. Then bringe her home to thine house and let her shaue hir heed and pare hir nayles ād put hir rayment that she was taken in from hir, and let hir remayne in thine house and be wepe hir father and hir mother a moneth long and after that goo in vnto her ād marie her ād let her be thi wife. And yf thou haue no fauou re vnto her, then let her go whother she luste th: for thou mayst not sell her for monye nor make cheuesaūce of her, because thou hast hū bled her.

Yf a man haue two wyues, one loued and a nother hated, and they haue borne him childe ren, both the loued and also the hated. Yf the firstborne be the sonne of the hated: then whē

he dealeth his goodes amonge his childern, he maye not make the ſonne of the beloued firſtborne before the ſonne of the hated whiche is in deade the firſtborne: But he ſhall knowe the ſonne off the hated for his firſtborne, that he geue hym dowble off all that he hath. For he is the firſt off his ſtrength, and to him belongeth the right of the firſtborneſhippe.

Yf any man haue a ſonne that is ſtuburne, and diſobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and vnto the gate of that ſame place, ād ſaye vnto the elders of the citie. This oure ſonne is ſtoburne and diſobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie ſtone him with ſtones vnto deeth. And ſo thou ſhalt put euell awaye from the, and all Iſrael ſhall heare and feare.

Yf a man haue commytted a treſpace worthy of deeth and is put to deeth for it and hanged on tree: let not his body remayne all nyghte vppon the tree, but burye hym the ſame

the ſame daye. For the curſe off God is on him that is hanged. Defile not thy londe therefore, whiche the Lorde thy God geueth the to enherett.

¶ The. xxij. Chapter.

YF thou ſe thy brothers oxe or ſhepe goo aſtraye, thou ſhalt not with drawe thy ſelfe from them: But ſhalt brynge them home agayne vnto thy brother. Yf thy brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne houſſe and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In like maner ſhalt thou doo with his aſſe, with his rayment and with all loſt thinges of thy brother which he hath loſt and thou haſt founde, and thou maiſt not withdrawe thy ſelfe.

Yf thou ſe that thy brothers aſſe or oxe is fallen doune by the waye, thou ſhalt not withdrawe thy ſelfe from them: but ſhalt helpe him to heue them vp agayne.

The woman ſhall not weere that whiche pertayneth vnto the man, nether ſhall a man put on womans rayment. For all that doo ſo, are abhomynacyon vnto the Lorde thi God.

Yf thou chaunce vppon a byrds neſt by the

waye

waye, in what ſoeuer tree it be or on the groũde, whether they be younge or egges, ād the dame ſittenge vppon the younge or vppō the eges: Thou ſhalt not take the mother with the younge. But ſhalt in any wyſe let the dame go and take the younge, that thou mayſt proſpere and prolonge thy dayes.

When thou byldeſt a new houſſe, thou ſhalt make a batelmēt vnto the roffe, that thou lade not bloude vppon thine houſſe, yf any mā fall there of. The houſſes be flatt in thoſe cōtres.

Thou ſhalt not ſowe thy vyneyarde with dyuerſe ſede: leſt thou halowe the ſede whiche thou haſt ſowen with the frute off thy vyneyarde.

Thou ſhalt not plowe with an oxe ād an aſſe togetherr

Thou ſhalt not weere a garment made of woll and flax together.

Thou ſhalt put rybandes vpō the. iiij. quarters of thy veſture wherewith thou couereſt thy ſelfe.

Yf a man take a wyfe and when he hath lyen with her hate her ād leye ſhamefull thinges vnto hyr charge and brynge vp an euell name vppon her and ſaye: I toke this wyfe, and whē I came to her, I founde her not a mayde: Thē let the father of the damſell and the mother

bryn-

brynge forth the tokens of the damsels virgi
nite, vnto the elders of the citie, euen vnto the
gate. And let the damsels father saye vnto the
elders, I gaue my doughter vnto this man to
wife and he hateth her: and loo, he layeth shas
mefull thinges vnto hir charge saynge, I foun
de not thy doughter a mayde. And yet these ar
the tokens of my doughters virginite. And let
them sprede the vesture before the elders off
the citie. Then let the elders of that citie take
that man and chastyce him and merce him in
an hundred sycles of syluer and geue them vn
to the father of the damsell, because he hath
brought vpp an euell name vppon a mayde in
Israel. And she shalbe his wife, and he may not
put her awaye all his dayes. But and yf the thin
ge be of a suertie that the damsell be not foun
de a virgen, let them brynge her vnto the dore
of hir fathers houssе, and let the men of that
citie stone her with stones to deeth, because
she hath wrought folye in Israel, to playe the
whore in hir fathers houssе. And so thou shalt
put euell awaye from the.

Yf a man be founde lyenge with a woman,
that hath a wedded husbonde, then let thē dye
etherother of thē: both the man that laye with
the wife and also the wife: so thou shalt put a-
waye euell from Israel.

Yf a

Yf a mayde be hanfasted vnto an husbonde, and then a man finde her in the towne and leye with her, then ye shall brynge them both out vnto the gates of that same citie and shall stone them with stones to deeth: The damsell because she cried not beynge in the citie: And the man, because he hath humbled his neyghbours wife, and thou shalt put awaye evell from the.

But yf a man finde a betrothed damsell in the felde and force her and leye with her: The the man that laye with her shall dye alone, and vnto the damsell thou shalt doo no harme: because there is in the damsell no cause of deeth. For as when a man ryseth agenste his neyghboure and sleyeth him, euē so is this matter. For he founde her in the feldes and the betrothed damsell cried: but there was no mā to succoure her.

Yf a man finde a mayde that is not betrothed ād take her ād lye with her ād be founde: Then the man that laye with her shall geue vnto the damsells father .l. sycles of syluer. And she shall be his wife, because he hath humbled her, and he maye not put her awaye all hys dayes.

No man shall take his fathers wife, nor vnheale his fathers couerynge.

¶ The. xxiij. Chapter

NOne that is gelded or hath his preuey membres cutt of, shall come in to the congregacion of the Lorde. And he that is borne of a comen woman shall not come in to the congregacion of the Lorde, no in the tenth generacyon he shall not entre in to the congregacyon of the Lorde. The Ammonites and the Moabites shall not come in to the cõgregacyon of the Lorde, no not in the tenth generacion, no they shall neuer come in to the cõgregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agenst the Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuertheless the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessinge vnto the, because the Lorde thy God loued the. Thou shalt neuer therfore seke that which is prosperouse or good for them all thy dayes for euer.

Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egiptian, because thou wast a straunger in hys londe. The childern that are begotten of them shall come in to the congregacyon of the Lorde in the. iij. generacion.

When thou goest out with the host agenst thine enemies, kepe the frō all wekednesse for the Lorde is amonge you.

Yf there be any man that is vncleane by the reason of vnclennesse that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue washed himselfe with water before the euen: ād then whē the sonne is doune, let him come in to the host agayne.

Thou shalt haue a place without the host whother thou shalt resorte to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which is departed from the. For the Lorde thy God walketh in thyne host, to rydd the and to sett thine enemyes before the. Let thine host be pure that he se no vncleane thinge amonge you and turne from you.

Thou shalt not delyuer vnto his master the seruaunt which is escaped from his master vnto the. Let him dwel with the, euē amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vexe him not.

There shalbe no whore of the doughters of Israel, nor whorekeper of the sonnes of Israel

The pope wil take tribute of them yet ād bisshopes, ād abottes desire no better tenauntes.

Thou shalt nether brynge the hyre of an whore nor the pryce of a dogge in to the house of the Lorde thy God, in no maner of vowe: for euē both of them are abhominacion vnto the Lorde thy God.

Thou shalt be no vsurer vnto thy brother, nether in mony nor in fode, nor in any maner thinge that is lent vppon vsurye. Vnto a strāger thou maist lende vppon vsurye, but not vnto thy brother, that the Lorde thy God maye blesse the in all that thou settest thyne hande to in the londe whother thou goest to conquere it.

When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he will surely requyre it of the, and it shalbe synne vnto the. Yf thou shalt leue vowinge, it shalbe no synne vnto the: but that which is once gone out off thy lippes, thou must kepe and doo, accordynge as thou hast vowed vnto the Lorde thy god a frewilloffrynge whiche thou hast spoken with thy mouth.

When thou comest in to thy neghboures vyneyarde, thou mayst eate grapes thy belyfull at thine awne pleasure: but thou shalt put none in thy bagge.

When thou goest in to thy neyghbours corne, thou mayst plucke the eares with thine hād but

but thou mayst not moue a sycle vnto thy neighbours corne.

¶ The. xxiiij. Chapter.

WHen a man hath taken a wyfe and married her, yf she finde no fauoure in his eyes, because he hath spied some vnclennesse in her. Then let him write her a bylle of devorcement and put it in hir hande and sende her out of his housse. Yf when she is departed out of his housse, she goo and be another mans wife and the seconde husbonde hate her and write her a letter of deuorcement and put it in hir hande and sende her out of his housse, or yf the seconde man dye whiche toke her to wyfe. Hir first man whiche sent hir awaye maye not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhominacyon in the syght of the Lorde: that thou defile not the lõde with synne, which the Lorde thy God geueth the to enherett.

When a man taketh a newe wyfe, he shall not goo a warrefare nether shalbe charged wyth any busyness: but shalbe fre at home one yere and reioyse with his wife whiche he hath taken.

No mā ſhall take the nether or the vpper mil ſtone to pledge, for then he taketh a mans lyfe to pledge.

Yf any man be founde ſtealynge any of his brethern the childern of Iſrael, ād maketh chef ueſaunce of him or ſelleth him, the thefe ſhall dye. And thou ſhalt put euell awaye from the.

Take hede to thy ſelfe as concernynge the plage of leproſye, that thou obſerue diligently to doo acordinge to all that the preaſtes the le uites ſhall theach the, as I commaunded them ſo ye ſhall obſerue to doo. Remembre what the Lorde thy God dyd vnto Mir Iam by the waye, after that ye were come out off E gipte.

Do as the preaſtes teache you: but as I haue taughte the and not as they fayne.

Yf thou lende thy brother any maner ſoker, thou ſhalt not goo in to his houſſe to fetche a pledge: but ſhalt ſtonde without and the man to whom thou lendeſt, ſhall brynge the the pledge out at the dore. Forthermore yf it be a poore body, goo not to ſlepe with his pledge: but delyuer hym the pledge agayne by that the ſonne goo doune, and let him ſlepe in his owne rayment and bleſſe the. And it ſhalbe righteouſnes vnto the, before the Lorde thy God.

Thou ſhalt not defraude an hyred ſeruaunte that is nedye and poore, whether he be off thy bre-

brethern or a ſtraunger that is in thy lond with in thy cities. Geue him his hyre the ſame daye, and let not the ſonne goo doune thereon. For he is nedye ād therewith ſuſteyneth his life, leſt he crye agenſt the vnto the Lorde ād it be ſynne vnto the.

The fathers ſhal not dye for the childern nor the childern for the fathers: but euery mā ſhall dye for his awne ſynne.

Hynder not the right of the ſtraunger nor of the fatherleſſe, nor take wedowes rayment to pledge. But remembre that thou waſt a ſervaunte in Egipte, ād how the Lord thy God delyuered the thēce. Wherfore I cōmaūde the to doo this thinge.

When thou cutteſt doune thyne herueſte in the felde and haſt forgotte a ſhefe in the felde thou ſhalt not goo agayne and fett it: But it ſhalbe for the ſtraunger, the fatherleſſe and the wedowe, that the Lorde thy God maye bleſſe the in all the workes of thyne hande. When thou beateſt doune thyne olyue, trees thou ſhalt not make cleane riddaunce after the: but it ſhal be for the ſtraunger, the fatherleſſe and the wedowe. And when thou gathereſt thy vyneyarde, thou ſhalt not gather cleane after the: but it ſhalbe for the ſtraunger, the fatherleſſe and the wedowe. And remembre that thou waſt a

seruaunte in the lond of Egipte: wherfore I cõ
maunde the to doo this thinge.

¶ The. xxv. Chapter.

WHen there is strife betwene men, let thẽ come vnto the lawe, and let the iudges iustifie the rightuous and condemne the tres-peaser. And yf the trespeaser be worthy of stry pes, then let the iudge cause to take him dou-ne and to bete him before his face accordynge to his trespace, vnto a certayne numbre. xl. stri-pes he shall geue him and not passe: lest yf he shulde exceade and beate him aboue that with many stripes, thi brother shuld appere vngod ly before thyne eyes.

Thou shalt not mosell the oxe that treadeth out the corne.

It were hard to proue this a ceremonye

When brethern dwell together and one of them dye ād haue no childe, the wyfe of the de-ed shall not be geuen out vnto a straunger: but hir brotherlawe shall goo in vnto her and ta-ke her to wife and marie her. And the eldest sonne which she beareth, shall stonde vp in the name of his brother which is deed, that his na me be not put out in Israel.

But and yf the man will not take his syster-lawe, then let her goo to the gate vnto the el-ders

ders and saye: My brotherlawe refuseth to ster re vpp vnto his brother a name in Israel, he will not marie me. Then let the elders of his citie call vnto him and comen with him. Yf he stonde and saye: I will not take her, then let his systerlawe goo vnto him in the presence of the elders and loose his showe of his foote and spytt in his face and answere and saye. So shall it be done vnto that man that will not bylde his brothers housse. And his name shalbe called in Israel, the vnshoed housse.

Yf when men stryue together, one with another, the wife of the one rũne to, for to ryd hyr husbonde out of the handes of him that smyteth him and put forth hir hande and take him by the secrettes: cutt of hir hande, and let not thine eye pitie her.

Thou shalt not haue in thy bagge two maner weyghtes, a greate and a small: nether shalt thou haue in thine house dyuerse measures, a great ād a small. But thou shalt haue a perfect ād a iust measure: that thy dayes maye be lengthed in the londe whiche the Lorde thy God geueth the, For all that do soche thinges ād all that doo vnright, are abhominacion vnto the Lorde thy God.

Remembre

XXVI. Chaptre.

Remembre what Amalech dyd vnto the by the waye after thou cameſt out of Egipte, he mett the by the waye and ſmote the hynmoſt of you, all that were ouer laboured and dragged by hynde, when thou waſt faynted and weryе, and he feared not God. Therfore when the Lorde thy God hath geuen the reſt from all thyne enemyes rounde aboute, in the londe whiche the Lorde thy God geueth the to enheret and poſſeſſe: ſe that thou put out the name of Amalech from vnder heauen, ād forget not.

¶ The. xxvj. Chapter.

When thou art come in to the londe whiche the Lorde thy God geueth the to enherett and haſt enioyed it and dwelleſt there in: take of the firſt of all the frute of the erthe, which thou haſt brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place which the Lorde thy God ſhall choſe to make his name dwell there. And thou ſhalt come vnto the preaſt that ſhalbe in thoſe dayes ād ſaye vnto him I knowledge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde ſware vnto oure fathers for to geue vs.

And

And the preast shall take the maunde out of thine hande, and set it doume before the alter of the Lorde thy God. And thou shalt answere ād saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte ād sogeorned there with a few folke and grewe there vnto a nacyon greate, myghtie and full of people. And the Egiptians vexed us ād troubled vs, and laded vs with cruell bondage. And we cried vnto the Lorde God of oure fathers, and the Lorde herde oure voyce and loked on oure aduersyte, laboure and oppressyon. And the Lorde brought vs out of Egipte with a mighty hande and a stretched out arme and with greate terebleneſſe and with sygnes and wonders. And he hath brought vs in to this place and hath geuē vs this londe that floweth with mylke and honye. And nowe loo, I haue brought the first frutes off the londe whiche the Lorde hath geuen me. And set it before the Lorde thy God and worshepe before the Lorde thy God and reioyse ouer all the good thinges whiche the Lorde thy God hath geuē vnto the and vnto thyne houſſe, both thou the Leuite and the straunger that is amonge you.

When thou hast made an ende of tithynge

all

all the tithes of thine encreaſe the thyrde yere; the yere of tythynge: and haſt geuen it vnto the Leuite, the ſtraunger, the fatherleſſe ād the wedowe, and they haue eaten in thy gates ād fylled them ſelues. Then ſaye before the Lorde thy God: I haue brought the halowed thinges out of myne houſſe and haue geuen them vnto the Leuite, the ſtraunger, the fatherleſſe and the wedowe acordynge to all the commaundementes which thou commaundeſt me: I haue not ouerſkypped thy commaundmentes, nor forgetten them. I haue not eaten thereof in my moornynge nor taken awaye thereof vnto any vnclenneſſe, nor ſpente thereof aboute any deed corſe: but haue herkened vnto the uoyce of the Lorde my God, and haue done after all that he commaūded me, loke doune from thy holy habitacyon heauen and bleſſe thy people Iſrael and the lande which thou haſt geuen vs (as thou ſwareſt vnto oure fathers) a lond that floweth with mylke and honye.

This daye the Lorde thy God hath commaunded the to doo theſe ordinaunces and lawes. Kepe them therfore and doo them with all thyne hert and all thy ſoule. Thou haſt ſett vpp the Lorde this daye to be thy God and to walke in hys wayes and to kepe his ordinaunces, his commaundmentes and his lawes, and

to her

to herken vnto his voyce. And the Lord hath ſett the vp this daye, to be a ſeuerall people vn to him (as he hath promyſed the) and that thou kepe his commaundmentes, and to make the hye aboue all nacyons which he hath made, in prayſe, in name and honoure: that thou mayſt be an holy people vnto the Lord thy God, as he hath ſayed.

The. xxvij. Chapter.

AND Moſes with the elders of Iſrael cō-maunded the people ſayenge: kepe all the commaundmentes whiche I commaunde you this daye. And when ye be come ouer Iordayne vnto the londe which the Lorde thy God geueth the, ſett vpp greate ſtones and playſter them with playſter, and write vpō thē all the wordes of this lawe, when thou arte come ouer: that thou mayſt come in to the lon-de whiche the Lorde thy God geueth the: a londe that floweth with mylke and honye, as the Lorde God off thy fathers hath promy-ſed the.

When ye be come ouer Iordayne, ſe that ye ſet vpp theſe ſtones which I commaunde you this daye in mount Eball, and playſter them with playſter. And there bylde vnto the Lord thy God, an altare of ſtones and ſe thou lifte vp no

vpp no yerne uppon them: But thou ſhalt maꝭ
ke the altare of the Lorde thy God of rughſto
nes and offer burntoffrynges thereon vnto the
Lorde thy God. And thou ſhalt offer peaceof
frynges and ſhalt eate there and reioyſe before
the Lorde thy God. And thou ſhalt write vpo
pon the ſtones all the wordes of this lawe, ma
nyfeſtly and well

And Moſes with the preaſtes the Leuites
ſpake vnto all Iſrael ſayenge: take hede ād hea
re Iſrael, this daye thou art become the people
of the Lorde thy God. Herken therfore vnto
the voyce of the Lorde thi God ād do his cō
maundmētes ād his ordinaunces which I com
maunde you this daye.

And Moſes charged the people the ſame
daye ſayenge: theſe ſhall ſtonde vppon mount
Griſim to bleſſe the people, when ye are come
ouer Iordayne: Symeon, Leui, Iuda, Iſachar, Io
ſeph and Ben Iamin. And theſe ſhall ſtonde
apon mount Eball to curſe: Ruben, Gad Aſ
ſer, Zabulon, Dan and Neptaly. And the Leui
tes ſhall beginne ād ſay vnto all the men of Iſ
rael with a loude voyce.

Curſed be he that maketh any carued ima
ge or image of metall (an abhominacion vn
to the Lorde, the worke of the handes of the
craftesman) and putteth it in a ſecrett place:

And

And all the people shall answere and saye A-
men.

Cursed be he that curseth his father or hys mother, and all the people shall saye Amen.

Cursed be he that remoueth his neghbours marke and all the people shall saye Amen.

Cursed be he that maketh the blynde goo out off his waye, and all the people shall saye Amen,

Cursed be he that hyndreth the right of the straunger, fatherlesse and wedowe, and all the people shall saye Amen.

Cursed be he that lieth with his fathers wife because he hath opened his fathers couering, and all the people shall saye Amen.

Cursed be he that lieth with any maner beest, and all the people shall saye Amen.

Cursed be he that lieth with his syster whether she be the doughter of his father or off his mother, and all the people shall saye Amen

Cursed be he that lieth with his mother in lawe, and all the people shall saye Amen.

Cursed be he that smyteth his neghboure secretly, and all the people shall saye Amē.

Cursed be he that taketh a rewarde to slee innocent bloude, and all the people shall saye Amen.

Cursed be he that mātayneth not all the wor-

des

des of this lawe to doo them, ād all the people shall saye Amen.

¶ The. xxviij. Chapter

YF thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes whiche I commaunde the this daye. The Lorde wil set the an hye aboue all nacions of the erth. And all these blessynges shall come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes, blessed shalbe the frute of thy body, the frute of thy grounde and the frute of thy catell, the frute of thine oxen, and thy flockes of shepe, blessed shall thine almery be ād thy store. Blessed shalt thou be, both when thou goest out, ād blessed whē thou comest in.

The Lorde shall smyte thyne enemyes that ryse agenst the before thy face. They shall come out agenst the one waye, and flee before the seuen wayes. The Lorde shal commaunde the blessynge to be with the in thy store houses ād in all that thou settest thine hande to, and will blesse the in the lande which the Lord thi god geueth the.

The Lorde shall make the an holye people

vnto

vnto himselfe, as he hath sworen vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacyons of the erthe shall se that thou art called after the name of the Lorde, and they shalbe aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy grounde, in the londe whiche the Lorde sware vnto thy fathers to geue the.

The Lorde shall open vnto the his good treasure, euen the heauen, to geue rayne vnto thy londe in due ceason and to blesse all the labores of thine hande. And thou shalt lende vnto many nacyõs, but shalt not nede to borowe thy selfe. And the Lorde shall sett the before and not behinde, and thou shalt be aboue only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.

But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to

doo

doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all theſe curſes ſhall come vppon the and ouertake the: Curſed ſhalt thou be in the towne, and curſed in the felde, curſed ſhall thyne almery be and thi ſtore. Curſed ſhall the frute of thy body ād the frute of thy lond be ād the frute of thine oxen ād the flockes of thy ſhepe. And curſed ſhalt thou be when thou goeſt in, ād whē thou goeſt out.

And the Lorde ſhall ſende vppon the curſynge, goynge to nought and complaynyng in all that thou ſetteſt thine hande to what ſoeuer thou doeſt: vntyll thou be deſtroyed ād brought to nought quyckely, becauſe of the wickedneſſe of thyne invencyons in that thou haſt forſaken the Lorde. And the Lorde ſhall make the peſtilence cleaue vnto the, vntyll he haue conſumed the from the londe whether thou goeſt to enioye it. And the Lorde ſhall ſmyte the with ſwellynge, with feuers, heet, burnynge, wetherynge, with ſmytynge and blaſtinge. And they ſhall folowe the, vntyll thou perilhe.

And the heauen that is ouer thy heed ſhalbe braſſe, and the erth that is vnder the, yerne. And the Lorde ſhall turne the rayne of the lāde vnto powder ād duſt: euen frō heauen they

ſhall

ſhal come doune vpō the, vntyll thou be brou-
ght to nought. And the Lorde ſhall plage the
before thine enemyes: Thou ſhalt come out o-
ne waye agenſt them, and flee ſeuen wayes be
fore them, ād ſhalt be ſcatered amonge all the
kingdomes of the erth. And thy carcaſſe ſhal-
be meate vnto all maner foules of the ayre ād
vnto the beeſtes of the erth, and no man ſhall
fraye them awaye.

And the Lorde will ſmyte the with the bot-
ches of Egipte and the emorodes, ſcalle and
maungyneſſe, that thou ſhalt not be healed the
reof. And the Lorde ſhall ſmyte the with mad
neſſe, blyndneſſe and daſynge of herte. And
thou ſhalt grope at none daye as the blynde
gropeth in darkeneſſe, and ſhalt not come to
the right waye.

And thou ſhalt ſuffre wronge only and be
polled euermore, and no man ſhall ſoker the,
thou ſhalt be betrothed vnto a wife, and ano-
ther ſhall lye with her. Thou ſhalt bylde an
houſſe and another ſhall dwell therein. Thou
ſhalt plante a vyneyarde, and ſhalt not make it
comen. Thine oxe ſhalbe ſlayne before thyne
eyes, ād thou ſhalt not eate thereof. Thine aſſe
ſhalbe violently taken awaye euen before thi fa
ce, and ſhall not be reſtored the agayne. Thy
ſhepe ſhalbe geuen vnto thine enemyes, ād no

man ſhall helpe the.

Thy ſonnes ād thy doughters ſhall be geue vnto another nacion, and thyne eyes ſhall ſe and daſe vppon them all daye longe, but ſhalt haue no myghte in thyne hande. The frute of thy londe and all thy laboures ſhall a nacyon which thou knoweſt not, eate, ād thou ſhalt but ſoffre violence only and be oppreſſed alwaye: that thou ſhalt be cleane beſyde thy ſelfe for the ſyghte of thyne eyes whiche thou ſhalt ſe.

The Lord ſhall ſmyte the with a myſcheuous botche in the knees ād legges, ſo that thou cāſt not be healed: euē from the ſole of the fote vnto the toppe of the heed.

The Lorde ſhall brynge both the and thy kynge which thou haſt ſett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou ſhalt ſerue ſtraunge goddes: euen wodd ād ſtone. And thou ſhalt gooto waſt ād be made an enſample ād a geſtyngeſtocke vnto al naciōs whether the Lord ſhall carye the.

Thou ſhalt carie moch ſeed out in to the felde, and ſhalt gather but litle in: for the locuſtes ſhall deſtroye it, Thou ſhalt plante a vyneyarde and dreſſe it, but ſhalt nether dryncke off the wyne nether gather of the grapes,

for

for the wormes shall eate it. Thou shalt haue olyue trees in all thy costes, but shalt not be anoynted with the oyle, for thyne olyue trees shalbe rooted out. Thou shalt get sonnes ād doughters, but shalt not haue them: for they shalbe caried awaye captyue. All thy trees and frute of thy londe shalbe marred with blasynge.

The straungers that are amonge you shall clyme aboue the vpp an hye, ād thou shalt come doune beneth alowe. He shall lende the ād thou shalt not lende him, he shalbe before ād thou behynde.

Moreouer all these curses shall come vppō the and shall folowe the and ouertake the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lorde thy God, to kepe his cōmaundmētes ād ordinaunces whiche he cōmaūded the, ād they shalbe vppō the as miracles ād wonders ād vppon thy seed for euer. And because thou seruedest not the Lorde thy God with ioyfulnesse and with a good herte for the abundaunce of all thinges, therfore thou shalt serue thyne enemye whiche the Lorde shall sende vppon the: in hunger and thrust, in nakednesse and in nede off all thynge: and he shall put a yocke off yerne vppon thyne necke, vntyll he haue broughte

the to noughte.

And the Lorde ſhall brynge a nacion vpon the from a farre, euen from the ende off the worlde, as ſwyfte as an egle fleeth: a nacion whoſe tonge thou ſhalt not vnderſtonde: a herde fauoured nacion whiche ſhall not regarde the perſon of the olde nor haue compaſſiõ on the younge. And he ſhall eate the frute of thy londe and the frute of thy catell vntyll he haue deſtroyed the: ſo that he ſhall leaue the nether corne, wyne, nor oyle, nether the ẽcreaſe of thyne oxen nor the flockes of thy ſhepe: vntyll he haue brought the to nought. And he ſhall kepe the in in all thy cities, vntyll thy hye ād ſtronge walles be come doune wherein thou truſteddeſt, thorow all thy londe. And he ſhall beſege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou ſhalt eate the frute of thyne awne bodye: the fleſſh of thy ſonnes and off thy doughters which the Lorde thy God hath geuen the, in that ſtrayteneſſe and ſege wherewith thyne enemye ſhall beſege the: ſo that it ſhall greue the man that is tender and exceadynge delycate amonge you, to loke on his brother and vppon his wife that lyeth in hys boſome ād on the remnaunte of his childern, which he hath yet lefte, for feare of geuynge

vnto any of them of the flesh of hys childern, whiche he eateth, because he hath noughte lefte him in that strayteness and sege wherewith thyne enemye shall besege the in all thy cytyes.

Yee and the woman that is so tender and delycate amonge you that she dare not auenture to sett the sole of hyr foote vppon the grounde for softnesse and tenderneſſe, shalbe greued to loke on the husbonde that leyeth in hir bosome and on hyr sonne and on hyr doughter : euen because of the afterbyrthe that ys come oute from betwene hyr legges, and because of hyr childern whiche she hath borne, becausse she wolde eate them for nede off all thynges secretly, in the strayteneſſe and sege wherewith thine enemye shall besege the in thy cities.

Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in thys boke, for to feare this glorious and fearfull name of the Lorde thy God : the Lorde will smyte both the and thy seed with wonderfull plages and with greate plages and of longe continuaunce, and with euell sekenesses and of longe duraunce. Moreouer he wyll bringe vppon the all the diseases off Egipte whiche thou wast afrayed off, and they shall cleaue vn

ye vnto the. Thereto all maner ſekeneſſes and all maner plages whiche are not wrytten in the boke of this lawe, wyll the Lorde bryn-ge vppon the vntyll thou be come to nough-te. And ye ſhalbe lefte fewe in numbre, whe-re to fore ye were as the ſtarres off heauen in multitude: becauſe thou woldeſt not herkē vn to the voyce of the Lorde thy God.

And as the Lorde reioyſed ouer you to do you good and to multiplye you: euen ſo he will reioyſe ouer you, to deſtroye you and to brynge you to nought. And ye ſhabe waſted from of the lande whother thou goeſt to enioye it, And the Lorde ſhall ſcater the amonge all nacyons from the one ende of the worlde vn-to the other, and there thou ſhalt ſerue ſtraun-ge goddes, which nether thou nor thy fathers haue knowne: euen wod and ſtone.

And amonge theſe nacyons thou ſhalt be no ſmall ſeaſon, and yet ſhalt haue no reſte for the ſole of thy foote. For the Lorde ſhall geue the there a trēblynge herte ād daſynge eyes and ſorowe of mynde. And thy lyfe ſhall hange before the, and thou ſhalt feare both daye and nyghte ād ſhalt haue no truſt in thy lyfe. In the mornynge thou ſhalt ſaye, wolde God it we-re nyghte. And at nyghte thou ſhalt ſaye,

wolde

wolde God it were mornynge. For feare off thyne herte whiche thou ſhalt feare, and for the ſyghte of thyne eyes whiche thou ſhalt ſe.

And the Lorde ſhall brynge the in to Egipte agayne with ſhippes, by the waye which I bade the that thou ſhuldeſt ſe it nomoare. And there ye ſhalbe ſolde vnto youre enemyes, for bondmen and bondwemen : and yet no man ſhall bye you.

¶ The. xxix. Chapter.

THeſe are the wordes of the appoyntmēt which the Lorde commaunded Moſes to make with the childern of Iſrael in the londe of Moab, beſyde the appoyntment whiche he made with them in Horeb.

And Moſes called vnto all Iſrael and ſayed vnto them: Ye haue ſene all that the Lorde dyd before youre eyes in the lande of Egipte, vnto Pharao and vnto all his ſeruauntes, and vnto all his londe, and the greate temptacyons whiche thyne eyes haue ſene and thoſe greate myracles and wonders : and yet the Lorde hath not geuen you an herte to perceaue, nor eyes to ſe, nor eares to heare vnto this daye.

And I haue led you .xl. yere in the wildernesse: and youre clothes are not waxed olde vppon you, nor are thy showes waxed olde vppon thy fete. Ye haue eaten no bred nor droncke wyne or strounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

And at the last ye came vnto this place, ād Sihon the kynge of Hesbon and Og kynge of Basan came out agenst you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites and Gadites and to the halfe tribe of Manasse. Kepe therfore the worde of this appoyntment and doo them, that ye maye vnderstonde all that ye ought to doo.

Ye stonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ād all the mē of Israel: youre childern, youre wyues and the straungere that are in thyne host, from the hewer of thy wod vnto the drawer of thy water: that thou shulddest come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye. For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and

as he

as he hath ſworne vnto thi fathers Abraham, Iſaac and Iacob.

Alſo I make not this bonde and this othe with you only: but both with him that ſtõdeth here with us this daye before the Lorde oure God, and alſo with him that is not here with us this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the nacions which we paſſed by. And ye haue ſene their abhominaciõs and their ydolles: wod, ſtone, ſiluer and golde which they had.

Leſt there be amonge you man or woman kynred or trybe that turneth awaye in his hert this daye from the Lord oure God, to goo ād ſerue the goddes of theſe nacions: and leſt there be amonge you ſome roote that bereth gall and wormwod, ſo that when he heareth the wordes of this curſe, he bleſſe him ſelfe in his hert ſayenge: I feare it not, I will therfore walke after the luſt of myne awne hert, that the dr-ounken deſtroye the thurſtie.

And ſo the Lorde will not be mercyfull vnto him, but then the wrath of the Lorde ād his gelouſye, ſmoke agenſt that man, ād al the curſes that are written in this boke light vppõ him, and the Lorde doo out his name frõ vnder heauen, and ſeparate him vnto euell out of

all the

all the trybes of Israel acordynge vnto all the curses of the appoyntement that is written in the boke of this lawe.

So that the generacion to come of youre childern that shal rise vpp after you ād the stra unger that shall come from a ferre londe, saye when they se the plages of that londe, and the diseases where with the Lorde hath smytten it how all the londe is burnt vpp with bremsto ne and salt, that it is nether sowne nor beareth nor any grasse groweth therein, after the ouer trowenge of Sodome, Gomor, Adama ādZe boim: which the Lorde ouerthrewe in his wr ath and angre.

And than all nacions also saye: wherfore hath the Lorde done of this facion vnto this londe? O how fearse is this greatt wrath? And men shall saye: becawse they lefte the testamēt of the Lorde God of their fathers which he made with them, whē he brought them out of the lande of Egipte. And they went ād serued straunge goddes and worshipped them: god des which they knewe not and which had ge uen them nought. And therfore the wrath off the Lorde waxed whote vppon that londe to brynge vppon it all the curses that are written in this boke. And the Lorde cast them out of their londe in angre, wrath and greate fury you

sncsse

sneſſe, and caſt thē in to a ſtraunge londe, as it is come to paſſe this daye.

The ſecrettes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure childern for euer, that we doo all the wordes of this lawe.

The. xxx. Chapter.

WHen all theſe wordes are come vpō the whether it be the bleſſinge or the curſſe which I haue ſet before the: yet yf thou turne vnto thyne hert amonge all the nacions whother the Lorde thi God hath thruſte the, and come agayne vnto the Lorde thi God ād herken vnto his voyce acordinge to all that I cō-maunde the this daye: both thou and thi childern with all thine hert and all thi ſoule: Then the Lorde thi God wil turne thi captiuite ād haue cōppaſſion vpō the ād goo ād fett the agayne from all the nacions, amōge which the Lorde thi God ſhall haue ſcatered the.

Though thou waſt caſt vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence fett the and brynge the in to the lande which thi fathers poſſeſſed, and thou ſhalt enioye it. And he will ſhewe the kyndneſſe and

multi

multiplye the aboue thi fathers. And the Lorde thi God will circumcyse thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi soule, that thou mayst lyue. And the Lorde thi God will put al these curses vpō thine enemyes and on thē that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I commaunde the this daye And the Lorde thi God will make the plenteous in all the workes of thine hande and in the frute of thi bodye, in the frute of thi catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynaunces which are written in the boke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

For the commaundment which I commaunde the this daye, is not separated from the nether ferre of. It is not in heauen, that thou neadest to saye: who shall goo vpp for us in to heauen, and fett it us, that we maye heare it ād doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and fett

it us

it us that we maye heare it and doo it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

Beholde I haue sett before you this daye lyfe and good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundementes, his ordynaunces and his lawes: that thou mayst lyue and multipye, and that the Lorde thy God manblesse the in the londe whother thou goest to possesse it.

But and yf thyne hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshepe straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely peresh and that ye shall not prolonge youre dayes vppon the londe whother thou passest ouer Iordayne to goo and possesse it.

I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessynge and cursynge: but chose lyfe, that thou and thi seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleauest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde sware vnto thi fathers: Abraham, Isaac and Iacob to

geue

geue them.

The. xxxi. Chapter.

AND Moſes went and ſpake theſe wor-
des vnto all Iſrael and ſayed vnto them
I am an hundred ād. xx. yere olde this daye, ād
can nomoare goo out and in. Alſo the Lorde
hath ſayed vnto me, thou ſhalt not go ouer th-
is Iordayne. The Lord youre God he will go
ouer before the ād he will deſtroye theſe naci-
ons before the, ād thou ſhalt cōquere thē. And
Ioſua he ſhall goo ouer before the, as the Lor
de hath ſayed. And the Lorde ſhall doo vnto
them, as he dyd to Sihon ād Og kynges of the
Amorites ād vnto their landes which kinges
he deſtroyed.

And when the Lorde hath delyuered them
to the, ſe that ye doo vnto them acordynge vn
to all the cōmaundmentes which I haue cōma
unded you. Plucke vpp youre hartes and be
ſtronge, dreade not nor be aferde of them: for
the Lorde thi God him ſelfe will goo with
the, and wil nether let the goo nor forſake
the:

And Moſes called vnto Ioſua and ſay-
ed vnto him in the ſighte of all Iſrael: Be ſtrō
ge and bolde, for thou muſt goo with this
people vnto the londe which the Lorde

hath

hath ſworne vnto their fathers to geue them, and thou ſhalt geue it them to enheret. And the Lorde he ſhall goo before the ād he ſhall be with the, and wil not let the goo nor forſake the; feare not therfore nor be diſcomforted.

And Moſes wrote this lawe and delyuered it vnto the preaſtes the ſonnes of Leui which bare the arke of the teſtament of the Lorde, and vnto all the elders of Iſrael, and commaunded them ſayenge: At the ende of. vij. yere, in the tyme of the fre yere, in the feſt of the tabernacles, when all Iſrael is come to appere before the Lorde thi God, in the place which he hath choſen: ſe that thou reade this lawe before all Iſrael in their eares Gather the people together: both men, wemen and childern and the ſtraungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the londe whother ye goo ouer Iordayne to poſſeſſe it.

And the Lorde ſayed vnto Moſes:
Beholde thy dayes are come, that thou

muſt dye. Call Ioſua and come and ſtonde in the tabernacle of witneſſe, that I maye geue him a charge. And Moſes and Ioſua went and ſtode in the tabernacle off witneſſe. And the Lorde apeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude ſtode ouer the dore of the tabernacle.

And the Lorde ſayed vnto Moſes: behold, thou muſt ſlepe with thi fathers, and this people will goo a whorynge after ſtraunge goddes off the londe whother they goo and will forſake me and breake the appoyntement which I haue made with them. And then my wrath will waxe whote agenſt them, and I will forſake them and will hyde my face from them, and they ſhalbe conſumed. And when moch aduerſyte and tribulacion is come vppon them, then they will ſaye: becauſe oure God is not amonge us, theſe tribulacions are come vppon us. But I wil hyde my face that ſame tyme for all the euels ſake which they ſhall haue wrought, in that they are turned vnto ſtraunge goddes.

Now therfore write ye this ſonge, and teach it the childern of Iſrael and put it in their mouthes that this ſonge maye be my witneſſe

vnto

vnto the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke ād honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and rayle on me and breake my testament. And then when moch myschefe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgetten out of the mouthes of their seed: for I knowe their imaginacyon whiche they goo aboute euen now before I haue broughte them in to the londe which I sware. And Moses wrote this songe the same season, and taught it the childern of Israel.

And the Lorde gaue Iosua the sonne off Nun a charge and sayed: be bolde and stronge for thou shalt brynge the childern of Israel in to the lond which I sware vnto them, ād I will be with the.

When Moses had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them he commaunded the Leuites which bare the arcke of the testamēt of the Lorde sayenge: take the boke off thys lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it

be there for a witnesse vnto the. I For knowe thi stuberneſſe and thi stiffe necke: beholde, while I am yet a lyue with you this daye, ye haue bene disobedient vnto the Lorde: ād how moch moare after my deeth.

Gather vnto me al the elders of youre trybes and youre officers, that I maye speake these wordes in their eares and call heauē ād erth to recorde agenst them. For I am sure that after my deeth, they will vtterly marre themselues and turne from the waye which I commaunded you, and tribulacion will come vpon you in the later dayes, when ye haue wrought welkednesse in the sight of the Lorde to prouoke him with the workes of youre handes. And Moses spake in the eares of all the congregacion of Israel the wordes of this songe, vnto the ende of them.

The. xxxij. Chapter.

HEare o heauen, what I shall speake and heare o erth the wordes of my mouth.

My doctrine droppe as doeth the rayne, ād my speach flowe as doeth the dewe, as the messellynge vpō the herbes, ād as the droppes vpō the grasse. For I wil call on the name of the Lorde: Magnifie the might of oure God.

Heis

He is a rocke and perfecte are his deades, for all his wayes are with discrecion. God is faithfull and without wekednesse, both righteous and iuste is he.

The frowarde and ouerthwarte generacion hath marred them selues to himward, ād are not his sonnes for their deformities sake,

Doest thou so rewarde the Lorde? O foolish nacyon ād vnwyse. Is not he thy father ād thyne owner? hath he not made the and ordeyned the?

Remembre the dayes that are past: consydre the yeres from tyme to tyme. Axe thy father ād he will shewe the, thyne elders and they wyll tell the.

Whē the most hyghest gaue the nacyons an enheritaunce, ād diuided the sonnes of Adam he put the borders of the nacions, fast by the multitude of the childern of Israel.

For the Lordes parte is his folke, ād Israel is the porcion of his enheritaunce.

He founde him in a deserte londe, in a voyde ground ād a rorynge wildernesse. he led hī aboute and gaue him vnderstondynge, ād kepte him as the aple of his eye.

As an egle that stereth vpp hyr nest and flotereth ouer hyr younge, he stretched oute his wynges and toke hym vpp and bare hym

on his ſhulders.

The Lorde alone was his guyde, and there was no ſtraunge God with him.

He ſett him vpp apon an hye londe, and he ate the encreaſe of the feldes. And he gaue hī honye to ſucke out of the rocke, ād oyle out of the harde ſtone.

With butter of the kyne and mylke of the ſhepe, with fatt of the lambes ād fatt rammes and he gootes with fatt kydneyes and with whete. And of the bloude of grapes thou drō keſt wyne.

And Iſrael waxed fatt and kyked. Thou waſt fatt, thicke and ſmothe, And he let God goo that made hī and deſpyſed the rocke that ſaued him.

They angred him with ſtraūge goddes ād with abhominacions prouoked him.

They offered vnto feldedeuels and not to God, ād to goddes which they knewe not ād to newe goddes that came newly vpp whiche their fathers feared not.

Of the rocke that begat the thou arte vnmyndefull and haſt forgott God that made the.

And when the Lorde ſawe it, he was angre becauſe of the prouokynge of his ſonnes and doughters.

And

And he sayed: I will hyde my face from thē and will se what their ende shall be. For they are a froward generacion ād childern in whō is no fayth.

They haue angred me with that whiche is no god, and prouoked me with their vanities And I agayne will angre them with thē whiche are no people, and will prouoke thē with a foelish nacion.

For fire is kyndled in my wrath, ād shal burne vnto the botome of heell: And shall consume the erth with her encrease, and set a fire the botoms of the mountaynes.

I will hepe myscheues vpon the ād will spēde all myne arowes at them.

Burnt with hungre ād consumed with heet and with bitter pestilence. I will also sende the tethe of beestes vppon them and poyson serpentes.

Without forth, the swerde shall robbe thē off theire childern: and wythin in the chamber, feare: both younge men and younge wemen and the suckelynges with the mē of gray heedes.

I haue determened to scater thē therowout the worlde, ād to make awaye the remēbraunce of them from amonge men.

Were it not that I feared the raylynge off

their enemyes, leſt theire aduerſaries wolde be prowde and ſaye: oure hye hande hath done al theſe workes and not the Lorde.

For it is a nacion that hath an vnhappye forcaſt, and hath no vnderſtonge in them. I wolde they ware wyſe and vnderſtode this ād wolde conſider their later ende.

Howe it cometh that one ſhall chace a thouſande, and two putt ten thouſande off them to flyghte? excepte theire rocke had ſolde them, and becauſe the Lorde had delyuered them.

For oure rocke is not as their rocke, no thugh oure enemyes be iudge.

But their vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gall, and theire cluſters be bytter.

Their wyne is the poyſon of dragons, ād the cruell gall of aſpes.

Are not ſoch thinges layed in ſtore with me, ād ſeeled vpp amonge my treaſures?

Vengeaunce is myne and I will rewarde: their fete ſhall ſlyde, when the tyme cometh. For the tyme of their deſtruction is at honde, and the tyme that ſhall come vppon them maketh haſt.

For the Lorde will doo iuſtice vnto hys people

people, and haue compassion on his servaun-
tes. For it shalbe sene that theire power shall
fayle, and at the last they shalbe presoned and
forsaken.

And it shalbe sayed: where are their godde-
ād their rocke wherein they trusted?

The fatt of whose sacrifices they ate and
drancke the wyne of their drynckofferynges,
let them ryse vpp and helpe you and be youre
protection.

Se now howe that I, I am he, and that there
is no God but I. I can kyll and make alyue, ād
what I haue smyten that I can heale: nether ys
there that can delyuer any man oute off my
honde.

For I will lifte vp myne hande to heauē, ād
will saye: I lyue euer.

Yf I whett the lyghtenynge of my swer-
de, and myne hande take in hande to doo iu-
styce, I wyll shewe vengeaunce on myne ene-
myes and will rewarde them that hate me.

I will make myne arowes dronkē with blou
de, and my swerde shall eate flesh of the bloud
of the slayne and of the captyue and of the ba-
re heed of the enemye.

Reioyse hethen wyth hys people, for
he wyll auenge the bloude off his servauntes,
and wyll auenge hym off hys aduersaryes,

and

and wilbe mercyfull vnto the londe off hys people.

And Moſes went ād ſpake all the wordes of this ſonge in the eares of the people, both he and Ioſua the ſonne of Nun. And when Moſes had ſpoken all theſe wordes vnto the ende to all Iſrael, then he ſayed vnto them. Sett youre hertes vnto all the wordes whiche I teſtifye vnto you this daye: that ye commaunde them vnto youre childern, to obſerue and doo all the wordes off thys lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow thys worde ye ſhall prolonge youre dayes in the lond whother ye goo ouer Iordayne to conquere it.

And the Lorde ſpake vnto Moſes the ſelfe ſame daye ſayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agenſt Iericho. And beholde the londe of Canaan whiche I geue vnto the childern of Iſrael to poſſeſſe. And dye in the mount whiche thou goeſt vpon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ād was gathered vnto his people. For ye treſpaſed agenſt me amonge the childern of Iſrael at the waters off ſtriffe, at Cades in the wyldernesſe of Zin: becauſe ye ſanctified me not amonge

monge the childern of Israel. Thou shalt se the londe before the, but shall not goo thither vnto the londe which I geue the childern off Israel.

The. xxxiij. Chapter.

THis is the blessinge where with Moses gods man blessed the childern of Israel before his deeth sayenge: The Lord came frō Sinai and shewed his beames from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of sayntes, and in his right hande a lawe of fyre for them How loued he the people? All his sayntes are in his honde. They yoyned thē selues vnto thy fote and receaued thi wordes. Moses gaue us a lawe which is the enheritaunce of the cō-gregacion of Iacob. And he was in Israel kinge when he gathered the heedes of the people and the tribes of Israel to gether.

Ruben shall lyue and shall not dye: but his people shalbe few in numbre.

This is the blessynge of Iuda. And he sayed: heare Lorde the voyce of Iuda and bringe him vnto his people: let his handes fyght for him: but he thou his helpe agenst his enemies.

And vnto Leui he sayed; thy perfectnessa

and

ād thi light be after thy mercyfull mā whō thou tempteſt at Maſa ād with whom thou ſtriuedſt at the waters of ſtrife. He that ſaieth vnto his father ād mother. I ſawe him not, ād vnto his brethern I knewe not, and to his ſonne I wote not: for they haue obſerued thi wordes and kepte thy teſtament. They ſhall teach Iacob thi iudgementes ād Iſrael thi lawes. They ſhall put cens before thi noſe and whole ſacrifices apon thine altare. Bleſſe Lorde their power and accepte the workes of their hondes: ſmyte the backes of them that ryſe agēſt them and of them that hate them: that they ryſe not agayne.

Vnto Ben Iamin he ſayed: The Lordes derlynge ſhall dwell in ſaffetye by him and kepe him ſelfe in the hauen by hym contynually, and ſhall dwell betwene his ſhulders.

And vnto Ioſeph he ſayed: bleſſed of the Lorde is his londe with the goodly frutes off heauen, with dewe and with ſprynges that lye beneth: and with frutes of the encreaſe of the ſonne and with rype frute off the monethes, and with the toppes of mountaynes that were from the begynnynge and with the dayntes of hilles that laſt euer and with goodly frute of the erth and off

the

the fulneſſe there of. And the good will of him that dwelleth in the buſh ſhall come vp pon the heed of Ioſeph and vppon the top pe of the heed of him that was ſeparated frō amonge his brethern his bewtye is as a firſt-borne oxe and his hornes as the hornes of an vnycorne. And with them he ſhall puſh the nacions to gether, euen vnto the endes of the worlde. Theſe are the many thou-ſandes of Ephraim and the thouſandes off Manaſſe.

And vnto Zabulon he ſayed: Reioyſe Za-bulon in thi goenge out, and thou Iſachar in thi tentes. They ſhall call the people vnto the hill, and there they ſhall offer offerynges of ri-ghteouſnes. For they ſhall ſucke of the abun-daunce of the ſee and of treaſure hyd in the ſonde.

And vnto Gad he ſayed: bleſſed is the ro-wmmaker Gad. He dwelleth as a lion and caught the arme ād alſo the toppe of the heed He ſawe his begynnynge, that a parte of the teachers were hyd there ād come with the hee-des of the people, and executed the righteou-ſnes of the Lorde and his iudgementes with Iſrael.

And vnto Dan he ſayed: Dan is a lions whelpe, he ſhall flowe from Baſan.

And

And vnto Nepthali he ſayed: Nephali he ſhall haue abundance of pleaſure and ſhalbe fylled with the bleſſinge of the Lorde ād ſhall haue his poſſeſſions in the ſouthweſt.

And of Aſſer he ſayed: Aſſer ſhalbe bleſſed with childern: he ſhalbe acceptable vnto his brethern and ſhall dyppe his fote in oyle: Yern and braſſe ſhall hange on thi ſhowes and thine age ſhalbe as thi youth.

There is none like vnto the God of the off Iſrael: he that ſitteth vppon heauen ſhalbe thine helpe, whoſe glorie is in the cloudes, that is the dwellinge place of God from the begynnynge and from vnder the armes of the worlde: he hath caſt out thine enemies before the and ſayed: deſtroye. And Iſrael ſhall dwell in ſaffetye alone. And the eyes of Iacob ſhall loke appon a londe of corne and wyne, moreouer his heauen ſhall droppe with dewe. Happye art thou Iſrael, who is like vnto the? A people that art ſaued by the Lorde thy ſhilde and helper and ſwerde of thi glorye. And thyne enemyes ſhall hyde them ſelues from the, and thou ſhalt walke vppon their hye hilles.

The. xxxiiij. Chapter

AND Moſes went frō the feldes of Moab vpp into mount Nebo which is the toppe

toppe of Pisga,that is ouer agenst Iericho.
And the Lorde shewed him all the londe off
Gilead euen vnto.Dan, and all nephtali and
the londe of Ephraim and Manasse,ād all the
londe of Iuda:euen vnto the vtmost see,ād the
south and the region of the playne of Iericho
the citye of datetrees euen vnto Zoar. And
the Lorde sayed vnto him. This is the lon
de which I sware vnto Abraham, Isaac and
Iacob sayenge: I will geue it vnto thy se-
ed. I haue shewed it the before thyne eyes:
but thou shalt not goo ouer thither.

So Moses the seruaunte of the Lorde dyed
there in the londe of Moab at the commaund
ment of the Lorde. And he buryed him in a
valey in the londe of Moab besyde Beeth Pe-
or:but no man wyst of his sepulchre vnto this
daye. And Moses was an hundred and.xx.ye
re olde when he dyed, ād yet his eyes were not
dym nor his chekes abated. And the childern
of Israel wepte for Moses in the feldes off
Moab.xxx. dayes. And the dayes off we-
pynge and mornynge for Moses were en-
ded.

And Iosua the sonne of Nun was full of
the spirite of wisdome:for Moses had put his
hande vppon him. And all the childern of Is-
rael herkened vnto him and dyd as the Lorde
com-

cõmaunded Moses. But there arose not a prophett sense in Israel lyke vnto Moses, whom the Lorde knewe face to face, in all the miracles and wonders which the Lorde sent him to doo in the londe of Egipte, vnto Pharao and all his seruauntes and vnto all his londe: and in all the myghtye deades and greate tereble thinges which Moses dyd in the sight of all Israel

¶ The ende of the fifth boke of Moses.

Avims, A kinde of geauntes, and the worde signifieth crooked vnright or weked.
Belial weked or wekedneſſe, he that hath cast the yoke of God of his necke and will not obeye god.
Bruterar, propheſiers or ſothſayers.
Emims, a kinde of geaũtes ſo called be cauſe they were terreble and cruell for emin ſignifieth terrebleneſſe.
Enack, a kinde of geauntes, ſo called happlye becauſe they ware cheynes aboute their neckes, for enack ſignifieth ſoch a cheyne as men weer aboute their neckes.

Horim

Horims, A kinde of geauntes, ād ſignifieth no
ble, becauſe that of pride they called thē ſelues
nobles or gentles.
Rocke, God is called a rocke, becauſe both he
ād his worde laſteth euer.
Whett thē on thy childern, that is exercyſe thy
childern in thē ād putthem in vre.
Zamzumims, a kinde of geaūtes, ād ſignifi-
eth myſcheuous or that be all waye imaginige.

T 6701227